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A SERMON ON PREACHING.

BY THE REV. ORVILLE DEWEY, D. D.

[Delivered on the occasion of his resigning the full charge of the Church of the Messiah.]

And moreover because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out and set in order many proverbs. He sought to find out acceptable words, * * * * * even words of truth. [Ecclesiastes xii. 9, 10.

This office of preacher—What is it? What is its significance? What is its utility or inutility? What is it to the world, and what ought it to be? Wherein does it fail, and why does it fail? Or is there indeed, no such thing—can there be no such thing as success, true success for it? Is its very aim visionary, and its very ground a shadow? I had thought that this pulpit stood upon foundations deep as everlasting reality. Does it, on the contrary, hang over an infinite abyss of darkness and nothingness; and does he who *speaks* therein, stretch out his arms like a spectral automaton, beating the air; and when he appeals to Heaven and lifts his hand, as to God—is it to dread and dreary vacancy that he points?

This great office of preacher, I say—this discoursing from Sunday to Sunday, of the soul, and the soul's welfare and hope: this discoursing from Sunday to Sunday of the infinite and the everlasting and the all-beautiful and good:—this great office of preacher, I still say, this meditating with brethren, this praying to the Highest; this in which all human moods have their place—which is sometimes weary and sad and heavy, and perhaps dull; and sometimes, hopeful and joyous and full of inspiration, and touched with fire from heaven—what *is* this ministration; and what is to be thought of it? With what views is it to be sought or sustained? Is it worth sustaining? Does it meet the wants of society? Is it a dispensation as liberal, as large, as instructive, as elevating as it ought to be?

It is an office with which we are very conversant; with which we have much to do, for good or for evil; which occupies a considerable space in the public attention; and various opinions are entertained about it. Some think that it is an instrument of the grandest influence in the world, of unsurpassed importance to the Church and to society. Others speak of it with a tone of disparagement, as if it had had its day; as if the world had outgrown it: as if books had superseded it; as if it were a defunct and dead ceremony. Some look upon preaching as but a kind of decorum in life, proper enough to be procured and provided for, because such is the custom; or as a kind of spiritual entertainment, or infliction as the case may be—to be sought or avoided as it does or does not please the taste, the fancy, or the mood of the hour. And others, again, who turn their feet far from the sanctuary, and never enter it, are wont to look upon the office of religious discourse as vacant and idle; as having nothing to do with reality; because the great spiritual realities of which we speak here, are to them the idlest of dreams.

What, I still say, is this great office of preacher?—for it *has* been great in all the ages of the world, and it is still great to all who know what it is. Far back and high up through the mists of antiquity, looms the preacher, the moral instructor; higher and greater than kings and conquerers; for his voice has come down through all the ages, with an authority and a majesty that has clothed no other mission. Pythagoras, and Plato, and Seneca, and Cicero, and Marcus Aurelius, were preachers; before whom the world has bowed down; as it never has before Alexander, or Hannibal, or Cæsar. And Isaiah and Paul were preachers in their day. Nor has there ever been a day when the great word has failed to be uttered:—from a Chrysostom, or a Savonarola, (the Florentine martyr.) or a Massillon, or a Whitfield or Hall, an Edwards or Channing. Nor will the day ever come, that will want its preachers.

It is a need of the world, it is a need of our humanity, that some one speak to it—of God, of the soul, of everlasting truth and right, of immortal purity and blessedness. Men will, must speak of something. In the market, in the Lyceum, in the forum and the council chamber, there is speech of men. They say what it concerns them to say. They speak what is in their heart to speak. And so long as there are men who know that there are interests beyond those of the market, and the Lyceum, and the forum, and the council chamber; that there are realities, infinite realities, of which all visible things are but exponents, shows and shadows, so long from those depths of divinest truth and wisdom, will they speak; and that will be preaching.

"A defunct and dead ceremony" is this utterance of the word of life? Is the soul dead? Is the everlasting want of humanity extinct? Is the everlasting cry hushed? Is the wrestling conscience laid to sleep? Or is the word that speaks to that deepest soul, defunct, discharged of its office, and done with? Is this an office which has had its day, and which the world has outgrown? Outgrown! Has the world outgrown its deepests needs?—its need of guidance to the fountains of happiness; its need of redemption from its sins and miseries? In virtue of *what* attainments may the world claim to have risen to its superiority to the preacher, to its independence of the pulpit? Of its much reading, of its intelligence, of its refinement, of its mental freedom? Alas! these would seem to have but plunged the world into the deeper need of guidance. These have but agitated society as with a storm; and more than ever is the pilot needed. Never I think, were so many crude theories, so many wild and reckless opinions, put forth in the world as now. Never were so many questions raised touching the very foundations of religion and the moral order; touching the deepest welfare of society, of humanity, of the human soul; touching the sublimest faith and hope, and the very stay and support of the highest nature. And never, I am inclined to believe, have there been so many minds conscious of their deepest needs—conscious of being tost amidst an ocean of doubts and mysteries, and asking where the strong and sure reliances are to be found.

Grant all this, it may be said, but what is the preacher doing? If the question be put thus personally, I must answer in all humility for mine order. No one, I believe, can be more sensible of the defects of the pulpit than I am. But would not the fair and proper question rather be this:—Is not a body of men, devoted to moral inquiries and religious meditations, more likely to help the world and guide it rightly, than nobody; or none but such chance teachers as may arise, to address it through the press or through the lyceum? It is very well to have philosophers and sages and sacred poets; and I do not deny the majesty of their function. But can they enable us to dispense with the pulpit? Can they sufficiently teach the *world*, the multitudinous congregations of men, spread all over the earth—to many of whom neither poetry nor philosopy ever come? Besides: what thoughtful and sober man would propose to abolish the institution of public worship; to break that bond of earth to heaven; to discontinue and bring to an end the solemn and reverent homages of men to the infinite Creator; to bid the eye no more be lifted in prayer, and the knee no more to bend in awe? But if men are to assemble for worship, is it not meet and well that some words be spoken to them, of their duties and destinies as men? And although these words be not commonly spoken as they might be and ought to be, and *will* yet be,—still, is not the ministration, such as it is, better than none? It appears to me, that, with all reasonable men, there can be but one answer.

But if the office of the preacher holds a natural as well as appointed place among the means and ministries that are to keep alive in the world the sense of religion and virtue, it becomes us well to consider how it is to do this work; what is the extent of its sphere, what are the conditions of its exercise—that is to say, what it demands of those who speak and of those who hear—and what is the true spirit of its calling. I propose this evening to offer you my thoughts freely upon some of the points embraced in this general statement of the functions and duties of the pulpit. At a moment when I am about to resign the full charge of this pulpit and of this congregation, I am naturally led to think of mine office; and directing my attention as I do, for the future, only to preaching to you for a limited term each year, I beg you to indulge me in frankly and seriously uttering my thoughts upon this part of the clerical office.

With regard to the sphere of the pulpit—the preacher's range of topics, that is to say—I have held very liberal ideas, as you know, and I have attempted to exemplify them. In this enlargement of the sphere of the pulpit, this bringing of new ground within the sacred domain of religion, there are difficulties. You have felt them, I do not doubt, and I confess that I also have felt them, even while performing what I thought to be a duty. Whatever crosses the path of traditional reverence, naturally begets question, if it does not even become positively disagreeable. But as I believe it is the tendency of all true thinking to enlarge the sphere of religion, to apply it to a wider and wider circle of life, till it consecrates the whole of our life and very being, I have thought that the pulpit, which is the organ of religion, should follow this tendency, even though it encounter difficulties and sometimes give pain. I could not preach, without considering to whom I was to preach; what were their relations to life and in life, what were their duties and dangers, where their lawful avocations and pleasures might carry them; nor without attempting to follow them into all the paths of daily care, and trial, and enjoyment. While, therefore, I have spoken mainly of piety and virtue in their ordinary forms, I have also spoken, on many occasions, of piety and virtue in commerce and trade, in business and pleasure, and in all the political and social relations of men. I have thought also, and still think, that the pulpit should be, as far as it is able, the interpreter of Providence on the theatre of the world and in the great system of human affairs. As an illustration of what I mean, there is at this moment a subject presented to our contemplation; there is to-day, a great moral call upon the world's attention; I mean the cry of famine that has gone through the world. Yes, in this age of long peace and unexampled industry and overflowing abundance, a cry of famine has gone through the world; and communities, nations pine for lack of bread. It is a most significant and startling intimation to the world of its weakness and dependence upon a Power above itself. What is it, that we have been hearing throughout Christendom, for the last twenty years? The boast of a material civilization; of unprecedented physical development, of the wonderful steam-power and the multiplication of arts and inventions, and the perfection of machinery; of the abundance of means, of piled-up warehouses and granaries, of the subjection of nature to man, of *prosperity, prosperity*, as if it were the god of this modern world. And now suddenly, strangely, at a time unlooked for, a blow hath fallen upon the world in the palmy height of its fortunes upon its boasted strength and sufficiency; yes, in its place of pride, the world is stricken; and there is weeping and wailing; men's hearts failing them for faintness and fear, and distress of nations for want of bread. We have been wont to think—at least I will confess that I had been—that the great and overwhelming calamities of the world had past by; that the sound of the war-trumpet that has swelled through dark and disastrous ages, was beginning to die away; that disease and the pestilence that walketh in darkness, were beginning to yield to human skill; and that the wastings and desolations that have fallen upon uncivilized nations and times, would no more return to afflict mankind. But no: in lowliness must we bow before the great Ruler of the world, and feel that we are poor and helpless pensioners upon his bounty: that it is not in man that walketh, to direct his steps, nor in man that laboreth to provide for his wants; that power is no protection, and wealth no defence; that the ship-fever coming from the far-off shore of famine-smitten Ireland, may strike down the noblest and the strongest among us; and, in fine, that no defences of art, or civilization, or abundance, can ward off the tribulation and sorrow, the great battle and agony, through which, in all ages, the world must pass to the blessed realm of a better life; to those heights, reached with toil and crowned with victory, the lofty seats of the everlasting kingdom.

But I turn now to consider, in the next place, the conditions on which the pulpit is to fulfil its duties; and more particularly the demands which the people are making on the pulpit, and what the pulpit and public worship have a right, as I think, to demand of them.

We have arrived, as I conceive, and especially in our own denomination, at a very extraordinary state of feeling in regard to the pulpit. The demand for talent, for spiritual life, and earnestness, and eloquence in the public ministrations of religion, has been for years gradually rising among us, till it seems as if no human powers were able to meet it; none at least that are given or ever were given to the majority of any priesthood. I do not say that ever will be: for I trust that the time is coming when the universal pulpit will be electrified with a power, now little thought of, and beyond—it may be, beyond all present anticipation. It is not mere talent, nor refinement, nor learning, nor the graces of elocution, that I speak of; perhaps there is enough of them *now* in our pulpit for all the purposes contemplated in what I am here saying; the want is—everywhere in the pulpit, the want is of that *simple* and *deep religious sensibility*, which would give a vitality and charm to many a discourse that has sense enough and truth and wisdom enough in it, and yet is perfectly dead, and leaves the hearer dead, for want of that living earnestness in the preacher. What is wanted, I repeat, is not mere instruction; the printed page gives us enough of that, and in forms not likely, by ordinary preachers certainly, to be surpassed: the people can have that at home, and they naturally demand something more at church; and that is, the kindling emotion, the melting eye and tone, which they cannot find in the book at home.

I acknowledge the entire propriety of this demand. I confess, for myself, that I had rather hear the simple phrase, "God is love," uttered in tones that bring tears to my eyes, than an hour's ordinary discourse that makes no such impression upon me. Nor am I disposed, in any way to censure this great exaction made upon the pulpit. I do not say that it is mainly curiosity or captiousness, or "itching ears," or a mere craving for excitement. It may be wrong in some views; it is to be reasoned with, and this is what I shall try to do, but I shall do so with respect. The people, in my opinion, have demanded a great deal too little of the pulpit; they have been far too easily content; it is time that they should look for more, and insist upon more. And where there is a real religious culture, a progress of intelligence, a growth of mind on the greatest of subjects, the demand *will* increase. And this I regard as the state of our Congregations at the present moment. They have, I fear, outgrown the preaching. Although, as I verily believe, the preaching among us was never so excellent as it is now, yet, strange to say, the congregations were never so little content with it. The more they have received, the more they ask. Demand has risen faster than supply. The culture which the pulpit has already given us, the religious writings with which we are familiar, have made us feel, I trust, that religion is a matter of vital interest, that it is a great reality; and no formal administration, no merely solemn decency, no merely professional and perfunctory animation can satisfy us; the mere manner of preaching, the holy tone, the consecrated monotone, loud vociferation alternating with unnatural awfulness, will no longer do; we demand nature, fervor, life, power. The goodly altar and the decent ceremony around it, is not enough; we call for fire from heaven to descend upon it: and from heaven, I trust, it will descend.

How the blessing is to be obtained, has long seemed to me, I confess, about *the* greatest practical question connected with the spreading and deepening of the power of Christianity in the world. How the result is to be reached, I do not profess very well to know; but I look for it in general to a better, truer, spiritual culture. I believe that religion is to take hold of many minds among us, of all minds, as it never yet has done. It appears to me also, that there is one element of Theological *Education*, which is not sufficiently recognized, if it is recognized at all, and that is *self-developement*; the assisting of the student to unfold to himself that which is within him; the teaching of him to unfold it to others. Oh! to think that there is enough in that young heart, in the struggles and prayers of that heart, to touch and stir the WORLD, and he does not know it, or does not know how to utter it—this to me is almost the saddest thing in our time. I have sometimes questioned too, whether we have not too *much* preaching; whether the preaching would not be better if we had less of it. The fire dies out perhaps through constant stirring. The preacher grows weary, and heavy, and formal from repetition and exhaustion. The preaching would be fresher and stronger, perhaps, if it were less frequent. Our eloquent and sainted Channing used sometimes to say—for many a time have I discussed this very subject with him—alas! that those days are gone by forever—the shadows of life are darkening around many of us—he used to say, "I am afraid we have too much preaching: I do not know but one sermon in a month, or one in a fortnight, would impress the people more than this multitude of sermons; one sermon driving out another from the mind, and the impression often vague and inefficient; the hearer to-day scarcely able to recall the subject, perhaps, of the discourse that interested him yesterday." In fact, this much preaching is a *Protestant* tendency, which is not perhaps sufficiently considered in that light. Protestantism *came in* with preaching, and by preaching. The older dispensation was more liturgical, more bound up in forms. Protestantism came demanding free utterance; free and frequent utterance was its very life-breath. And it has led, perhaps, to more preaching than is good for us—than is good for us, that is to say, as a permanent dispensation.

But before I leave this topic—the alleged inefficiency and dullness of the preaching—I must say one word by way of qualification. Preaching does more good than many persons suppose, more even to themselves, it may be, than they are aware of. An impression may be very beneficial, and even permanent, which yet cannot be distinctly recalled. The mind takes up much into itself by silent and almost unconscious assimilation; and it is stronger and healthier for that spiritual nourishment, as the body is for yesterday's food, of which to-day, perhaps, there is no consciousness nor recollection. And I am persuaded that if all Christian congregations were to be deprived of that spiritual food which preaching, such as it is, gives them, the tone of religious life and moral health would everywhere run down to a point far below what, with all our complaints, we now see, or even imagine.

But I must now say something to counteract one tendency of that state of feeling in our churches, of which I have spoken. And this tendency is to neglect the public service. If attendance at Church is to depend upon extraordinary powers, or upon some quickening, inspiring fervor in the preacher, it must inevitably run down. No preacher perhaps that lives, can regularly discourse twice every Sunday, in the same pulpit, and meet that demand.

What, then, is to be done in these circumstances? What is to be said to this case? Granting that an affecting and powerful ministration is always to be desired, not blaming the desire for it, at all; yet, where it cannot be had, what is to be done? Shall we shut the Church? Shall we forsake the assembling of ourselves together? Or shall we give such a thin attendance as is utterly discouraging to every body: and such, indeed, that the institution cannot be supported; that it must run down, and perhaps ought to run down?

In the way of a conclusion so fatal, let me interpose one consideration of the public service, that does not seem to be taken into the account; and that is of the *worship* that it is to be rendered there. If there were no preaching, or none but the dullest, yet would I weekly resort, with my fellow-beings, to the house of God, for *worship*. Creatures of an Infinite Power, subjects of an Infinite Authority, children of an Infinite Beneficence; amidst a life surrounded and filled with unceasing and unbounded manifestations of the glory and goodness of God; can we let such a life pass away without any filial and common acknowledgment of that common Father,—any recognition of his being, any praise of his bounty, any prayer for his help and guidance? I will not *suppose* that I address a congregation that is so indifferent to this great bond to God—this great bond to one another. Then the conclusion must follow, that you will "not forsake the assembling of yourselves together."

"True," it may be said; "but it does not follow that we shall assemble *here*. We will go where we are most likely to be entertained and edified." Let me speak frankly to this case. Is the church, then, I ask, to be like a theatre, where the attendance ebbs and flows with the coming and going of certain actors? I do not enter into delicate questions, concerning individual cases. But in general, I ask, ought there not to be something stable and permanent about a religious congregation? Is not this necessary in fact to the general prosperity of our religious institutions? They cannot be supported at all, indeed, without the fixed, harmonious and permanent union of a considerable number of persons. And it does not consort with the dignity of such institutions that they should prosper and decline, appear and vanish, with every breath of circumstance, every mood of the mind, every fancy of the people, every apparition that comes and goes into the pulpit. I would have my church a place to which my affections cling, and from which they cannot easily be torn away. I would have the walls within which I bow in prayer, speak to me of holy memories; memories of voices and teachings, of meditations and communions, and of blessed souls of the living and the dead, that consecrate the place. I cannot understand this choosing a new church every year, any more than I could the choosing of a new house every year. And certainly in this restlessness and perpetual movement of society among us, whereby it seems likely to lose its hold of the world as a place of associations and sympathies; in this day, when scarcely anything seems to keep its place, I desire that the Church, at least, should be a "pillar and a foundation;" and I look with some unusual respect and satisfaction upon an old-fashioned, established, strong, and devoutly attached Churchman.

But I am dwelling too long upon all this. I will not deny that the space to which this topic has swelled under my hand, is owing to the thoughts that swell in my heart, of this very church; this Church of the Messiah. It is very dear to *me;* it bears the record of several of the most interesting years of my life; and anxious, as I naturally am, for its welfare, I commend it, brethren, to your faithful care. I have trusted, and I do hope, that my ministration here, however humble, will not be like a summer stream, that must pass away and leave all dry and barren. If every member of this congregation will fairly consider the present crisis in himself, and resolve faithfully to attend upon the public service, this church will stand, and be strong and prosperous, and prepared for the better ministration it will then deserve. But if an idle, thoughtless, and worldly spirit shall prevail here, a spirit of mere luxurious self-indulgence with regard to the preaching and the service, the members will wander; the congregation will decline; the church will go down; and will hardly be worth the care of a pastor when it receives one; and certainly, in that broken and scattered condition, it will be far less likely to find one.

Will you pardon me, my friends, if I still exhort you to fidelity, and to some patience in this matter! Hardest of all things to find in this world, is a genuine man—a living soul, in any sphere. But most especially does the pulpit call for such. Such an one, I hope, you will find, who is free from other engagements, and willing to serve you. I hope you may find him soon; but if some waiting is necessary, I beg you will have patience. And while waiting, I beseech you to attend faithfully upon some ministrations as you can obtain; and though you know not, on any given Sunday, *whose* the ministry shall be, nor in what manner it shall be, and all this be less agreeable and attractive to you, yet, pardon me if I again pray you not to forsake the holy place; not to leave it desolate; but to come up here a goodly congregation; helping one another by your sympathy, and fidelity and earnestness; and so strengthening one another's hands, and encouraging one another's hearts; and so seeking together the blessing of Almighty God; which may more abundantly come upon you, for the putting forth of your own faithful endeavors, than it could from any ministration without them. For certain it is—I have known of instances—where a man is only so much the worse, so much the more negligent, at least, for so much better as the preaching is to which he listens—yielding himself to passive emotions in religion, rather than putting forth earnest efforts for himself.

For my own part, I will do what I can to help you in this great work of life; nor forgetting that I am to be helped myself; and desiring to be helped in part through your fidelity and prayers, as I would that you may be through mine. I will return, God willing, to speak to you the great Word—before which I desire that I and you may sink down in deeper and deeper awe, and to communion with which, I trust, we shall surrender ourselves with ever increasing delight. That word can never grow old! I had thought to say something in the last place, of the spirit of this calling; but I have said enough, perhaps, for you to hear and for me to speak. This only, then, do I say in fine: *That word can never grow old!* I feel as if I myself could never grow old, while the life of it is glowing within me. It is the peculiarity of this experience,—the seal of eternity upon it,—that it is forever new and fresh and young. How long I shall be permitted to be engaged in this great vocation of preacher, I know not; but if I knew that it was to be for a thousand years, no fear would cross my mind, that the theme would ever grow dull or indifferent to me. Till my arm is paralyzed by the infirmities of age, must it be strung and clothed with the energies of this word of God. Till my heart is dead to everything beside, must it beat to this.

Brethren, this is not profession, but it is testimony. It is testimony to the power of God; to the might, and majesty, and dominion of God's truth. May he raise up testimonies in his Church, and in the sacred pulpit, immeasurably greater than any I can ever give. May he call forth his great Word in the pulpit—his "Almighty Logos"—that shall shake the world with its grandeur, and charm the world with its loveliness. May he "clothe his ministers with salvation that his saints may shout aloud for joy!"

For the Register.

THE PRESENT CRISIS OF THE COUNTRY.

We have passed another anniversary of the national birth-day, and our people in the various methods which their various tastes suggested or approved have once more commemorated that grand and soul-stirring event. Twenty millions of freemen held this jubilee, and what man among them did not feel his bosom dilate with the proud and grateful consciousness "I am an American Citizen?"

And yet we can readily believe that many a patriot heart on that day "rejoiced with trembling." We doubt not that amid all the glitter and circumstance of military display, the roar of artillery, the pealing of church bells, and the hilarity of festive gatherings, there were not a few whose minds were profoundly moved in view of new and significant indications in our political sky; who found themselves involuntarily and sadly noting the contrast between the condition and prospects of our beloved country now and as it was when the "fathers fell asleep," leaving us the inheritance of freedom and glory which their toil, treasure and blood had purchased for posterity. It is our consolation to believe that there are men among us not a few who are awake to discern "the signs of the times," and ponder their signification and who while disposed to be thankful and to rejoice in view of our national blessings, are not willing to be blind to the national sins or ignorant of the dangers which menace us.

It is quite likely that the late anniversary rejoicings were in many instances inspirited by the events of the war now in progress with Mexico, and that the cheers of the populace were all the louder and heartier because of the triumphs of our arms in the various battles of the past year; triumphs, which in their estimation are among the substantial and enduring glories of our history. But in all parts of our country might have been found men of patriotism above all question, of worth and wisdom and deep devotion to their country's fair fame, who stood with thoughtful brow and troubled hearts, and for the first time on a national anniversary blushed for their country and trembled over its danger.

And we ask is it strange or unreasonable for our best, most far-seeing, most patriotic people to feel and manifest a profound concern in reference to the present crisis? They have seen the peace of the world (we may almost say) broken, without any adequate justification, broken at a time, too, when we had persuaded ourselves that the period was at hand in which the nations should not learn war any more—when we were ready to believe that this colossal curse, this gigantic abomination was to be held among the obsolete and abhorred of the past. They saw this war begin, continue and roll over the enemy's country the tide of blood and crime and desolation, with a clear conviction that it might have been easily avoided. They felt something of the bitterness of the sorrows of our own fair countrywomen whose husbands, brothers, fathers and sons have been offered up in their own gore in a strange, far off and hostile land; and they could feel, too, for the tens of thousands of our opponents people who have suffered and perished like our own. They reflected, too, that this war is, in every sense an unblessed war—a war which Christians cannot help with their prayers. In the revolution of our fathers, the meanest, obscurest man of prayer became an auxiliary and such appeals to God went up from every closet for succor and success, that the most terrible armies of England quailed and became as dead men. But who prays, who can pray for the blessing of God upon our banners in this Mexican war? No wonder, we say, that with such thoughts in their minds, many felt confused, checked even the midst of the long cherished and honored national anniversary.

The crisis in which the 4th of July found us still continues, and claims our most thoughtful regard. This Christian nation is plunged in war with its neighbor. It is a war of invasion and aggression—a war which stands without justification before God, conscience and the world—a war which has already cost us ten thousand precious lives, and made desolate their families—a war which threatens to continue interminably while there is anything to destroy, and the conquests of which are likely to prove a dreadful curse—a war which, every day and hour, is demoralizing the heart of the nation, and which therefore is preparing us for the heavy judgments of Almighty God.

It is a time, we say, for most serious thought and inquiry. The Christian patriot is called upon loudly to consider the state of things into which the country is brought, and to inquire what is duty at this solemn crisis. There is one great duty which we owe to our land, a duty which we can and must perform earnestly and constantly, and that is to pray to the Father of mercies that he would interpose, arrest the tide of war, save us from the judgments we have deserved, and once more cause peace to prevail in all our borders. C.

THE USES OF AFFLICTION.

There is, perhaps, no doctrine of the New Testament that must strike the ear of a heathen more strangely, than that the Infinite Father, though a being whose very essence is love, yet chasteneth those whom he most loveth, and scourgeth every soul that he receiveth. Even in the Christian Church this doctrine is little understood, or indeed received, if we may judge from the remarks continually made by otherwise intelligent persons, concerning the various dispensations of joy or sorrow which are continually going on around them. True, there are everywhere many souls who have been brought to *feel* its vital meaning, but as a doctrine of the Christian Church, it seems to be still but imperfectly received or understood, even in this nineteenth century of its promulgation. No stronger proof of the truth of this assertion is needed, than is offered by the common fact, that when sorrow or misfortune falls on those whom the world admits to be virtuous, or when the notoriously wicked pass their lives amid a continual succession of prosperity, we hear surprise expressed that an overruling Providence should allow such things to be. It would seem to be overlooked, that worldly honor, the insidious corrupter of virtue, is no fitting reward for piety, nor was ever held out as such by our Lord, to his followers; while equal blindness is shown to the truth that worldly honor is the appropriate and naturally to be expected reward of worldliness. It is but fair and just, humanly speaking, that he who sells his soul for gold, should receive his price, and that he who sacrifices honor and integrity to gain office and high station, should receive that for which he strives. To him who labors only for what this world can give, the good things of this world should not be grudged; while he who toils for the blessings of heaven should be content to wait for his reward until the hour comes when he shall be received into heavenly mansions.

When sorrow and disappointment fall to the lot of the evil, the cry is often raised, Lo! a judgment from heaven, and something of satisfaction is expressed. On such occasions let him who is without sin raise the first cry of joy. Let us consider what is the nature of a judgment. * * * * *

God is love; therefore his judgments must be filled with tenderness towards his children, for they must bear the impress of his nature. Whether painful or joyous, they are full of benignant purposes for the health of the soul; even as the raging tempest, no less than the bland sunshine, is the beneficent and needful instrument whereby the insalubrious atmosphere is purified.

If we truly receive into our hearts the doctrine that the judgments of heaven are tender manifestations of parental love, the voice of triumph can never be raised when the wicked suffer. A gentle compassion would rather be awakened in our hearts, and we should look upon them in hope, earnestly desiring to do for them every thing in our power in order to encourage and promote the legitimate effect of the dispensation.

When affliction falls upon the pious, though it may seem dark and unintelligible to those who behold it, yet in most instances, the individual if he humbly looks into his own heart, can perceive its application; for every one who cares to read his own heart, knows in some degree, or may know if he will, his own sins, his own wants. Where, however, even the sufferer finds his trials unintelligible; when first they come upon him, if he but waits in humble faith, he will, even by the work that they shall do in his own soul, so grow in wisdom that he will presently learn to comprehend their design. He may not recognize the seed when it is first sown, yet if he tend it in faith, God will water it, and the blade will appear, bearing in due time fruit, an hundred fold.

The acute suffering to which little children are often subjected previous to the development of any of their reasoning powers, is sufficient proof that the comprehension of grief is not necessary in order that it may work its purpose on the character. For surely we cannot doubt that infantile suffering has an end to be wrought upon the tender germ of life, however little we may be able to understand that end.

The providences of God are often like sweet music playing in the midst of a noisy crowd, whose clamor quite drowns its harmonies from the ear of him who stands near by. If, however, the listener will place himself far away, beyond the reach of the sounds of uproar, he will then hear with distinctness the tones of the music, which by their melodious qualities possess the power of penetrating the atmosphere to a distance far greater than the unmodulated clangor can reach. The thronging cares and passions of this life, will in the same manner, sometimes prevent the soul from perceiving the beautiful fitness and exquisite harmony of those dispensations of heaven, that crush the hopes and destroy the plans, which have perhaps been cherished inmates of the heart for years. But if the sufferer will go far away from those hopes and plans: that is, if he will rise above worldly considerations, and contemplate events in their eternal relations, he will perceive and feel the harmony and beauty in the ways of Providence, and know that the discordance was either in his own heart, or in the world around him.

[New Jerusalem Magazine.

THE DEAD.

How little do we think of the dead. Their bones lie entombed in all our towns, villages and neighborhoods. The lands they cultivated, the houses they built, the works of their hands, are always before us. We travel the same road, walk the same path, sit at the same fireside, sleep in the same room, ride in the same carriage, and dine at the same table, yet seldom remember that those that once occupied those places are gone—alas! for ever! Strange that the living should so soon forget the dead, when the world is full of monuments of their lives. Strange that the fleeting cares of life should so soon rush in and fill the breast to the exclusion of those so near. To-day man stands and weeps over the grave of his departed friend; to-morrow he passes the grave with cold indifference. To-day his heart is wrung with all the bitterness of anguish for the loss of one whom he so much loved; to-morrow the image of that friend is effaced from the heart and almost forgotten. What a commentary upon man!

WHERE IS OUR COUNTRY BUT ABOVE?

Thence thou camest, O my soul; thither thou art going in a short, but weary pilgrimage. Oh, miserable men, if we account ourselves at home in our pilgrimage—if in our journey we long not for home! Dost thou see men so in love with their native soil, that even when it is all deformed with the desolations of war, and turned into rude heaps, or while it is even now flaming with the fire of civil broils, they covet yet still to live in it, preferring it to all other places of more peace and pleasure? And shalt thou, seeing nothing but peace and blessedness at home, nothing but trouble abroad, content thyself with a faint wish of thy dissolution? If heaven were thy goal, thou couldst but think of it uncomfortably. Oh what affection can be worthy of such a home! [Bishop Hall.

KIND WORDS DO NOT COST MUCH.

They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath and make it blaze more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used. [Pascal.

KINDNESS TO ANIMALS.

In "The Doctor," vol. v. chap. 146, we find interesting passages in regard to attachments to dumb animals that have served us, and even inanimate objects with which we have become familiar. We give the following extracts.

The Doctor liked not Seneca when that philosopher deduced as a consequence from his definition of a benefit, that no gratitude can be due to beasts or senseless things.

* * * * *

What! our friend would say, do I owe thee nothing Nobs, for the many times that thou hast carried me carefully and safely, through bad ways, in stormy weather, and in dark nights? Do I owe thee nothing for thy painful services, thy unhesitating obedience, thy patient fidelity? Do I owe thee nothing for so often breaking thy rest, when thou couldest not know for what urgent cause mine had been broken, nor wherefore I was compelled by duty to put thee to thy speed? Nobs, Nobs, if I did not acknowledge a debt of gratitude to thee, and discharge it as far as kind usage can tend to prolong thy days in comfort, I should deserve to be dropt as a colt in my next stage of existence, to be broken in by a rough rider, and broken down at last by hard usage in a hackney coach.

* * * * *

A traveller in South Africa, Mr. Burchell, who was not less adventurous and persevering than considerate and benevolent, says that "nothing but the safety of the whole party, or the urgency of peculiar and inevitable circumstances could ever, during his whole journey, induce him to forget the consideration due to his cattle, always regarded as faithful friends whose assistance was indispensable. There may be in the world," he says, "men who possess a nature so hard, as to think these sentiments misapplied; but I leave them to find, if they can, in the coldness of their own hearts, a satisfaction equal to that which I have enjoyed in paying a grateful attention to animals by whose services I have been so much benefitted."

* * * * *

The gentlest natures indeed are the best, and the best will be at the same time the most grateful and the most tender. "Even to behold a flourishing tree, first bereft of bark," says Dr. Jackson, "then of all the naked branches, yet standing, lastly the green trunk cut down and cast full of sap into the fire, would be an unpleasant spectacle to such as delighted in setting, pruning, or nourishing plants."

* * * * *

One who, we are told, has since been honorably distinguished for metaphysical speculation, says in a juvenile letter to the late American Bishop Hobart, "I sometimes converse a considerable time with a tree that in my infancy invited me to play under its cool and refreshing shade; and the old dwelling in which I have spent the greater part of my life, though at present unoccupied and falling into ruin, raises within me such a musing train of ideas, that I know not whether it be pleasing or painful. Now whether it arise from an intimate association of ideas, or from some qualities in the insensible objects themselves to create an affection, I shall not pretend to determine; but certain it is that the love we bear for objects incapable of making a return, seems always more disinterested, and frequently affords us more lasting happiness, than even that which we feel toward rational creatures."

Nearly allied to the ideas here suggested, are those of attachment to flowers, and tenderness of them as though they were sentient things. We illustrate this by the following passages from the same book.

FLOWERS.

Never by any author, ancient or modern, in verse or prose, has the feeling which ascribes sentience as well as life to the vegetable world, been more deliciously described than by Walter Landor, when speaking of sweet scents, he says,

They bring me tales of youth, and tones of love;
And 'tis and ever was my wish and way
To let all flowers live freely and all die,
Whene'er their Genius bids their souls depart,
Among their kindred in their native place.
I never pluck the rose; the violet's head
Hath shaken with my breath upon its bank
And not reproach'd me; the ever sacred cup
Of the pure lily hath between my hands
Felt safe, unsoil'd, nor lost one grain of gold.

These verses are indeed worthy of their author when he is most worthy of himself. And yet Caroline Bowles's sweet lines will lose nothing by being read after them.

THE DEATH OF THE FLOWERS.

How happily, how happily the flowers die away!
Oh! could we but return to earth as easily as they;
Just live a life of sunshine, of innocence and bloom,
Then drop without decrepitude or pain into the tomb.

The gay and glorious creatures! "they neither toil nor spin,"
Yet lo! what goodly raiment they're all apparelled in;
No tears are on their beauty, but dewy gems more bright
Than ever brow of Eastern Queen endiademed with light.

The young rejoicing creatures! their pleasures never pall,
Nor lose in sweet contentment, because so free to all;
The dew, the shower, the sunshine; the balmy blessed air,
Spend nothing of their freshness, though all may freely share.

The happy careless creatures! of time they take no heed;
Nor weary of his creeping, nor tremble at his speed;
Nor sigh with sick impatience, and wish the light away;
Nor when 'tis gone, cry dolefully, "Would God that it were day."

And when their lives are over, they drop away to rest,
Unconscious of the penal doom, on holy Nature's breast;
No pain have they in dying, no shrinking from decay,
Oh! could we but return to earth as easily as they!

THE TRINITY.

You will now ask, if those great and wise and good Christians, who receive the doctrine of the Trinity, have no scriptural evidence on which to rest their faith in this doctrine? They can produce but three passages from the whole Bible which have any direct bearing on the question. The texts which they adduce to prove that Christ is God and that the holy Spirit is God, even if the Trinitarian exposition of them be correct, are, at best, only direct evidence, and make the doctrine of the Trinity wholly a doctrine of mere inference. The only direct scriptural evidence which is claimed for this doctrine is contained in three single texts. Three single verses are all that have been or can be adduced as affording any express plausible evidence of three persons or distinctions in the divine nature. These I now proceed to examine. The others to which I have alluded will be considered in a subsequent number.

You find the following words in the first epistle of John. "For there are three that bear record in heaven, the Father, the Word, and the holy Ghost; these three are one." Perhaps it is not known to every person that this passage constitutes no part of the Bible. It was never written by the Beloved Disciple. It was put into his letter many years after his death. This is the belief of the learned of all denominations. I shall, therefore, merely refer you to the writings of some of the greatest divines of several of the most prominent sects of Christendom. Are you a Methodist? Go to the Commentary of Dr. Adam Clarke, and you may find the following sentences:—"It is likely this verse is not genuine. It is wanting in every manuscript of this epistle written *before* the invention of printing, one excepted; the others which omitted this verse amount to one hundred and twelve." Are you an Episcopalian? Listen to the follow from bishop Lowth:—"We have some wranglers in theology, sworn to follow their master, who are prepared to defend anything, however absurd, should there be occasion. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the gen

gain no assistance from this quotation. I make bold to declare that this essential requisite has never been proved, and never can be; and, consequently, that the word *God*, in this connexion means the God and Father of Jesus, our heavenly Father, and the only true God. Take now the last clause. "The communion of the Holy Ghost." And what does this mean? It is a prayer that the converts might participate in the gifts, powers, and influences of the divine Spirit. Now can you commune *with* these? No. The communion *of* these is rational. If a *person* was here meant, it would be *with* instead of the preposition *of*. And, to my mind, this circumstance renders it impossible that a third *person* of the Godhead can have been intended by the phrase *holy Spirit*. This verse, then, neither teaches nor implies the doctrine of the Trinity; but, on the contrary, furnishes an unanswerable objection to the doctrine. 2 Cor. xiii. 14.

In the gospel of Matthew you find this command of our Savior:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost." Does this verse teach or imply the doctrine of the Trinity? Does it assert that there are three persons in the Godhead? Does it declare that the Father, Son, and Spirit are one God; the same in substance and equal in power and glory? Surely, neither. Look carefully for yourselves. To my mind, this text, with the accompanying explanations, presents an insurmountable objection to the doctrine in question. Notice a few of the facts in the case. In the very sentence preceding, Jesus uses these remarkable words:—"All power *is given* unto me in heaven and in earth." Now if power was *given* him, there must be a Being above him who had this gift to bestow; for none can give to the Almighty; and consequently, Jesus was not the very God. It appears to me that he took particular pains to declare his dependence on his God and Father for all his power, so that no one might imagine that he was any part of God, simply because his name was associated with that of the Father in the formula of baptism. And how did the apostles understand this injunction? How did they obey this command? Did they baptize their converts into a belief of three equal persons in one God? Nothing of the kind. Read the history of their ministry for nearly thirty years. They never once used these words in the performance of this rite. They baptized into the "name of the Lord Jesus." And how do you account for this practice? I find no difficulty whatever in answering this question. Their first converts were from the Jewish nation, who already believed in one Father, and in his holy Spirit by which he wrought miracles. They now professed their belief in the true Messiah, and in his divine mission which was confirmed by the miraculous agency of Deity. And in this sense we now administer this ordinance. I say to the parent who presents his children at the baptismal font, "By this act you engage to educate your child in a knowledge of the one true God, the universal Father; in a knowledge of Jesus Christ, the only begotten Son of the Most High, the Savior of the world; in a knowledge of those miracles which God wrought in confirmation of the divine mission of Jesus, and in all the truths of his well authenticated religion." I conclude, therefore, by saying, that this verse affords no direct evidence of the Trinity; and, when properly understood, is one of the strongest proofs against the doctrine. This is my serious and solemn conviction; but you must judge for yourselves. Matthew, xxviii. 18, 19.

These are all the passages which any divine of respectability would quote in defence of the Trinity. I know that several other texts are sometimes mentioned by the young and inexperienced. I will quote one, and show you that no better evidence is wanted to destroy the doctrine "God anointed Jesus of Nazareth with the holy Ghost." Now suppose I give a Trinitarian meaning to this sentence. I must alter it, thus: By the word God is meant the Father, the first person in the Trinity. This first person anointed Jesus, the second person, a being of the same substance with himself, and equal in power and glory. The first person anointed the second person with the holy Spirit, the third person in the Trinity, of the same substance of the other two, and equal in power and glory. Now I certainly intend no ridicule. If this explanation appear like a burlesque, you must blame the person who quoted the verse to prove the Trinity, and not my exposition. See others of a similar character, in "Remarks on the Unitarian Belief, by Nehemiah Adams," pp. 79, 80.

Thus, christian brethren, have I given the subject of the Trinity as full a discussion as my present limits permit. I have stated some of the reasons why I reject this doctrine. [B. Whitman.

CHRISTIAN REGISTER.

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GRIFFIN AND TYLER, ON THE SUFFERINGS OF CHRIST.

A question is now agitating the ranks of our Orthodox brethren, in the results of which we are deeply interested. It is this:—Did Christ suffer in his Divine nature, or were his sufferings confined to his human nature? It was first started by an anonymous book, entitled "The Sufferings of Christ," which was published by the Harpers, in the year 1845, and was written, as it is now well understood, by George Griffin, Esq., of New York city, a retired lawyer of considerable distinction, and brother of the celebrated Dr. Griffin, formerly of Park Street Church, in this city. The author reasons on the assumption of the received Orthodox doctrines of two natures in one person in Jesus, and of the need of an infinite atonement; and he argues vigorously and acutely, and on that assumption conclusively, that Christ suffered in his Divine nature. He is answered in a book just published from the pen of the Rev. Dr. Tyler, of East Windsor Theological Institute, who maintains strenuously, that Christ's sufferings were limited to his human nature. Mr. Griffin's book has met with great favor. It has reached a second edition, which is passing off so rapidly, that a third edition will probably be called for, the present season. It spoke out what very many in the Orthodox churches already believed, or were all prepared to believe, because they felt that the doctrine was the fair logical inference from other doctrines held by them as unquestionable. This is sufficiently indicated in a communication in the Christian (Presbyterian) Observer, entitled "Ten questions for Dr. Tyler or any one else to answer," in which the writer shows how many others stand affected, as well as himself, toward the doctrine in question. In his 4th question, he asks,—"If the sufferings were merely of the *man* Jesus, if the Divine nature did not suffer at all, how is the *atonement infinite*, or any thing more than human? Plain people cannot see." And still further, under his 5th question, he remarks, "For myself I cannot conceive of a proper *unity of person* without the higher nature suffering with the lower. If our views of the hypostatical union are Orthodox, could the lower nature suffer inconceivable tortures, and the higher nature be in perfect bliss? I have not so learned Christ."

The doctrine of Mr. Griffin's work has, moreover, been ably sustained in the Christian Review, the Biblical Repository, the Oberlin Review, and in the present July number of the New Englander. The latter expresses the opinion, that "the great body of the church, without any theory in mind respecting the passibility of the Divine nature, have believed that Christ suffered in his Divine nature; that it is this chiefly which constitutes the infinite costliness of the sacrifice for sin." He shows that it is no new doctrine. He quotes Watts, in whose Psalms and Hymns stand such affirmations as the following:—

> "God the Mighty Maker died
> For man the creature's sin."
> "Jehovah crucified."
> "Washed in the sanctifying blood
> Of an expiring Deity."

He brings forward Charnock, who affirms that "Christ's groans were the groans of God, his pangs the pangs of God;" and Hooper, who says, "we care for no knowledge in the world but this, that man hath sinned, and God hath suffered." He finds in Horsley the declaration, that "the same God who in one person exacts the punishment, in another himself sustains it; and thus makes his own mercy pay the satisfaction to his own justice." Beveridge declares, that the expression, "they crucified the Lord of glory," is "the same as if the apostle said, they crucified God himself." And to mention no other, (though the writer in the New Englander presents the names of Chalmers, and Harris, and Witherspoon, and Robert Hall,—we think, without finding any just support in them,) he quotes from Vinet's Vital Christianity, recently translated from the French by Dr. Turnbull, of the Baptist denomination,—"O mystery, O miracle! a God humbled, a God weeping, a God anguished, a God dying!" "That long agony of God for generations!"

All this shows, plainly enough, surely, that Mr. Griffin's doctrine is no new doctrine, though perhaps he may be the first to stand forth as its special advocate. And if anything more than we have already said, is wanting to show, that it obtains to a considerable extent, at the present day, we adduce in conclusion of our evidence, the testimony of the writer in the New Englander, that "during a few years past, he has inquired of many ministers and students of theology for their convictions on the subject, and he has ascertained that they were, in a large majority of instances, like his own."

On the other hand, Dr. Tyler perceives the logical, and yet irrational conclusions, which must be inferred from the doctrine that the Divine nature suffered agony in Jesus, in the garden and on the cross. He well says, that "if this is to be regarded as an undoubted article of the Christian religion, it will furnish an argument against it more plausible than any which have been adduced by Hume, or Bolingbroke, or Voltaire." There are certain first truths respecting the attributes of the Deity, which are as necessary and obvious as the truth that God is. And any revelation which should teach doctrines contradictory of these first truths, would be unworthy of reception, equally with a professed Revelation which should declare there is no God. Revelation, which does not prove, but which assumes as a first truth, the Being of God, equally assumes the fact that the immutable, ever-blessed Divine Being cannot suffer torment. One would suppose, that any course of reasoning tending to prove that God suffers pain and torment, would at once awaken the conviction in the reasoner's mind, that his premises must be erroneous. There are, it is true, passages of Scripture which ascribe to the Divine Being, repentance, wrath, fury, vengeance. But, as Dr. Tyler holds, "this language is not to be understood in the same sense as when applied to man." It is "plainly figurative." "It is as clear a dictate of common sense that God never exercises wrath in the sense in which men do, as that God is not clothed in a body of clay like our own." Dr. Tyler, and with him the entire Orthodox church, hold to common sense as a principle of interpreting the Scriptures. This common sense is the plain common understanding of men. It is the *a priori* truths of the Reason. It is the natural conclusions of the Reason when applied to certain subjects which are presented to it. Dr. Tyler, and with him Mr. Griffin and the entire Orthodox church, cast themselves upon it at once, against the literal meaning of certain declarations in the Bible. When of two or more texts on a particular subject, one harmonizes with common sense, and the others do not, it is a received law of interpretation, with the Orthodox, that the latter are to be regarded as *figurative*, and that the former is the doctrine to be maintained. They so reason on the anthropomorphic views of God, as compared with the affirmation that "God is a spirit;" or the declaration that "God repents," as compared with the affirmation that He "is not a man that he should repent." But here comes the inconsistency. When men have a *theory* to support, they care but little for the correspondence of that theory, or of its necessary deductions, with the dictates of common sense, or with *a priori* convictions of the Reason. If they find texts, especially if they find a majority of texts, which support their favorite theory, they take no account of those, which, in harmony with common sense, support a different doctrine on the same subject. They will tell you, "O, you must receive the literal sense of the Bible. You must not bring forward your Reason to oppose what the Scriptures expressly affirm."

Dr. Tyler and Mr. Griffin together, admit the doctrine of two natures in one person in Christ, and of the need of an infinite atonement. Now we say, that granting to them the texts for which they contend, there are others which teach that to Christ belongs one nature in one person, and that the opposite opinion of two natures in one person is contrary to common sense. But they have a *theory* to support; it is necessary to be supported for the sake of still another theory, the Trinity. Argue with them on the latter. Produce the texts that declare there "is one God the Father." Show that the human Reason is opposed to the doctrine of three persons in one God; that it is a dictate of common sense, of the educated common sense of men, that God is one, and only one, in person and in essence. You argue to no purpose while they have a *theory* to support. They trample your arguments under foot, and turn and rend you.

See how Dr. Tyler and Mr. Griffin stand related on the subject in question. Dr. Tyler argues that the Divine nature is not capable of suffering torment. He reasons precisely as Unitarians do on the subjects of the Trinity, and Nature of Christ, and Atonement. He argues from Reason and Scripture. The texts which seem to affirm that the Divine nature is capable of suffering, he does not interpret literally. On the other hand Mr. Griffin interprets them literally; and to him the argument from common sense or from reason is just as inconclusive, as is a similar argument from Unitarians with Dr. Tyler on the subject of the Trinity and Atonement.

With the admitted doctrine of two natures in one person in Christ, (a doctrine which Dr. Tyler and Mr. Griffin hold in common,) we do not see how it is possible not to infer, that Christ suffered in his Divine nature whatever he suffered in his human. Dr. Tyler endeavors to show that as a man is endowed with soul and body, and as the soul does not partake of the nature of body, so the Divine nature in Christ does not participate in the suffering of his human nature. But his argument is inconclusive, from the fact, that the human soul suffers with the body; and so the writer of the Observer, who asks the "Ten Questions," regards it. It is especially inconclusive, from the fact, that each nature in Christ, as the Orthodox regard him, the Divine and the human, is the nature of *mind*, and cannot in idea or in words be made distinct like soul and body. Of consequence, if Christ suffered in his human nature, and if he is also God, then God suffered agony. It is then no mere language of poetry, that "God the mighty Maker died."

If the doctrine that the Divine nature in Christ suffered, be the logical deduction from the doctrine of two natures in one person in Christ, then on Dr. Tyler's theory, which is the prevailing theory at least of the New England Orthodox Churches, and of the new school theologians out of New England, hang suspended all the calamitous consequences which he deprecates in the theory of Mr. Griffin. He ought to know, and the Orthodox who sympathize with him in and out of New England ought to know, that many "plain people," who take the liberty to think for themselves, and who also take his theory as an undoubted article of the "Christian religion," are furnished at his own hands, and at the hands of the Orthodox Church at large, with what Dr. Tyler himself calls, "an argument against that religion more plausible than any which have been adduced by Hume, or Bolingbroke, or Voltaire." The position of Dr. Tyler is precisely parallel with that which he regards as the position of Mr. Griffin, in relation to promoting infidelity. He stands in the same plane of argument. He assumes certain doctrines as true, but shuts his eyes against the legitimate consequences of it. Mr. Griffin argues for the sufferings of Christ in his Divine nature, as God over all blessed forever, but shuts his eyes against the necessary consequences of such a doctrine.

We have said we are deeply interested in the results of this controversy. We are strongly in hope, and we believe, that many in the Orthodox Churches, who will read Mr. Griffin's book, and the articles which it has called forth, will not adopt his conclusions, but perceiving their contradiction alike of the truths of natural and revealed religion, and that they flow legitimately from the doctrines of two natures in one person in Christ, and of the need of an infinite atonement, will reject these two last doctrines as well as the former, and stand on Unitarian ground. Dr. Tyler perceives the advantage which must result to Unitarianism. "Beware," he says to all who are inclined to favor Mr. Griffin's theory. "You put into the hands of Unitarians a more potent weapon than any which they have hitherto attempted to wield."

It is a singular fact, that the writer in the New Englander urges, that not this doctrine of the sufferings of Christ in his Divine nature, but the opposite, which Dr. Tyler advocates, "has caused or confirmed the Unitarian heresy." He says that the language of Dr. Channing has always deeply impressed him, on the subject. "The Trinitarian tells me," says Dr. Channing, "that, according to his system, we have an infinite substitute; that the Infinite God was pleased to bear our punishment. But I ask him, Do I understand you? Do you mean that the great God, who never changes, whose happiness is the same yesterday, to-day and forever, really suffered and died? Every pious man, when pressed by this question, answers, No. What then does the doctrine mean? Why this; that God took into union with himself our nature, that is, a human body and soul; and these bore the suffering for our sins; and through his union with these, God may be said to have borne it himself. Thus this vaunted system goes out in words. The infinite victim proves to be a frail man, and God's share in the sacrifice is a mere fiction."

We leave to all concerned, to settle this difference of opinion between Dr. Tyler and the writer in the New Englander, as to the influence of one doctrine, or the other, in confirming Unitarians. What we have to remark is, the confession of the New Englander that, "give the premise, that God is impassible and the Divine nature of Christ did not share in his sufferings, and the conclusion, to which Dr. Channing comes, as we have ever seen, and especially have ever felt, is sure, unavoidable." We would remark, also, that we think Dr. Tyler must perceive one weapon to have been hitherto wielded with some strength by Unitarians—which has been furnished to their hands by the theory which Dr. Tyler himself advocates. If they shall now wield it more effectually, it will be because we are able to say to our Orthodox brethren,—You must, to be consistent, either accept Mr. Griffin's theory, or become Unitarians.

This alternative, leading men among the Orthodox have tried to evade. They will not be able to evade it much longer. Dr. Tyler is pleased to class Unitarians with infidels, and to warn his brethren, who are disposed to accept Mr. Griffin's theory, equally of them both. This will probably have the effect to frighten many persons from thinking at all. But we say to those who are disposed to think, and who can distinguish the things that differ, that Unitarians stand on the ground where they interpose between infidelity and those whom their Orthodox brethren are driving into it, as well by the monstrous dogma of "a God humbled, weeping, anguished and dying," as by the doctrines which necessarily involve it—the dogma of two natures in one person in Christ, and the need of an infinite atonement. We stand in the way of men to infidelity, and hope to arrest them, and save them to Christianity, by showing that Christianity is ndependent alike of the theory of Dr. Tyler, and the theory of Mr. Griffin. Let Dr. Tyler however be assured, that we shall not take special pains to accept the weapons offered to us, to promote Unitarianism. Our Orthodox friends, we think, are using these fast enough, and strongly enough among themselves, for this purpose. We will rather struggle, as we have long struggled, to strike down the weapons which Orthodox theories put into the hands of Infidelity, and by the spread of pure Christianity, promote the reign of righteousness, and peace, and joy in the world.

N. S. P.

THE COMMUNION OF THE LORD'S SUPPER.

The time must come, we think, when the body of Liberal Christians will give a more direct and careful consideration than hitherto, to the subject of that holy ordinance, the Lord's Supper,—its nature, its significance, its objects, the mode of its administration, and the qualifications that entitle them to participation in its benefits. Doubtless there is a providential order, as in the developement of all truth and the establishing of great institutions, so also in the growth of any particular system, and in the execution of its peculiar office. The work appointed to our form of faith and our body of christians must needs be done, part by part, in a gradual process, till the whole field of its ministry is encompassed, and its errand is accomplished. It was proper, following the analogy of the natural husbandry to begin with the blade. The assertion and defence of doctrinal statements; the agitation, if not the adjustment, of questions pertaining to internal relations; the experiment of denominational and organized action; the culture of the social sympathies and affections; the struggle, and the resulting harmony, between a philosophy and a faith; the application of principles to the practical life of righteousness and the discipline of character in works and devotion,—these all respectively have their right position; and with sects if not with individuals, their order is generally more or less one of succession. Some where, before the full corn in the ear is reached, the ritual element,—if there is any propriety in applying such a term to what has so little of the character commonly associated with the word,—must certainly assert its claim and enter in. There can be no wholeness or christian completeness without it. Those simple forms,—the only forms, we trust, that our theology will ever recognize and those two ordinances for which we find our authority distinctly in the New Testament, should at least possess a definite meaning, should be *intelligently* observed, and should have a cordial, extensive, enlightened reverence. To assert that this has been the case thus far with the Lord's Supper, would be a statement so preposterous that every individual could detect its absurdity by the light of his own observation. Besides the fact that our grand idea and leading purpose gathers our thoughts and efforts rather about holiness of life as the central point of the evangelical doctrine, than any external conformity, we are also driven to a polar extreme with respect to this matter by the opposite errors of the church of the middle ages. We still suffer by the reaction, necessary and godly as it was, from Rome.

Without making any sweeping charges it is quite safe, we suppose, and obvious, to say, that in many congregations the treatment of this ordinance indicates either a sad indifference to its effects and insensibility to its influence, or else a weak indecision, and a lax indefiniteness of opinion, almost equally sad. Is it the part of christian fidelity to let it alone, and simply pass it by as either an unimportant, or a difficult subject? Is the whole obligation of a christian minister discharged when he has preached one or two sermons a year on the general advantages of the celebration, and has just conformed to whatever external usages, whether of formality or informality, he found prevailing in his society at his ordination? In our estimation, the topic deserves the most thorough deliberation of the ablest minds among us—a comprehensive discussion, both of its fundamental principles and its various details, on some of our most prominent occasions or, perhaps, better still, in some of our widely circulated publications. We submit whether this serious duty has been dealt by generously; whether it has had the benefit of that judgment, reason, intelligence, integrity and consistency, which usually characterize the action of liberal christians.

Some of the evils growing out of the loose notions and practice that prevail respecting it at present are the following: 1st. Serious wrong is done to the institution itself, by lowering it in the regards of the world at large, and depressing it, to some degree even in the veneration of those that are outwardly attached to it: 2nd. An indignity is offered to the author of the faith, whose dying entreaty "Do this in remembrance of me" is virtually slighted: 3d. Those that do *not* observe the ordinance are rather driven from it than attracted towards it, and are furnished with an apology for their neglect; 4th. Such as *do* observe it receive only a partial benefit from a rite that is imperfectly understood, and at the same time acquire false impressions of their relation to non-communicants; 5th. Some confusion is introduced into the mind with regard to the great themes of the christian standard of spiritual excellence, salvation and freedom of conscience and faith; 6th. All these mischiefs are aggravated by a bad habit of identifying in the popular language, technical church membership with a personal meetness for heaven.

The great practical inconsistency we suppose to be, that so painful and shocking a disparity should exist between the multitude who meet and bow in the worship of the Father, as nominal christians, and the reduced and scattered little companies that remain to comply with the last solemn request of their Lord, and partake of the most precious privilege of the church; the great practical question,—How to determine *for whom* the spiritual refreshment of this hallowed festival was intended by its Founder; and the great practical difficulty, to induce men, young and old, parents and children, to comply with the condition, whatever it may be, and openly and resolutely confess Christ before men, strengthening themselves by the emblems of his sacrifice, and the memorials of his transcendent mission.

To the consideration of these points we have no space were we ready to proceed. Such an undertaking with our impressions of its interest, magnitude and moment, could not be justly executed short of the limits of many articles, of many discourses, perhaps of an entire volume. We can only observe that while we could strenuously insist upon the allowance of the utmost freedom of choice to the individual, rendering his attendance at the communion to the fullest extent voluntary; and while we would totally disclaim in every sense the narrow dogma, that without this sacrament there is no admission into eternal life, we would earnestly desire that the attractiveness, the engaging beauty, the soothing consolations, the affecting and uplifting contemplation of the service, might be so set forth and their power extended that not one real believer should be left ignorant of them, not one disciple be destitute of that large and unspeakable blessing. What Cecil said of his appeals in behalf of christianity in general, will apply with especial force here,—that it is by presenting the christian life chiefly as a *privilege*, that it is made to take the mightiest hold on human affections. It is hardly necessary, we presume, to call the attention of our readers to an admirable article on the neglect of the Supper, marked by much good sense and feeling, in the last No. of the Christian Examiner. We have also noticed a sermon, lately published, containing interesting views of the adaptation of the communion to the young.

One of the incidental questions connected with this topic respects the administering of the supper in private, to the sick and infirm. We presume there are few ministers that have not had occasion to test the expediency of this service, in their own experience; and probably a large number have found it, under certain circumstances, delightful and salutary. There are those, however, who, without regarding any of the causes that may seem to render it desirable, object strongly to all clinical communion on the ground that it savors of Popery, and leads to or perpetuates, those false ideas that have invested the holy Eucharist with awful and mystic associations, and made it a phantom of terror, an object of superstitous fear, instead of a resource in temptation, a rational and consoling feast, to the soul that hungers for the bread that cometh down from Heaven. In this number we find (from a late number of his journal,) stands the Editor of the "Lutheran Observer," a gentleman whose opinion we should always hold in high esteem. He opposes the practice referred to, first on account of an unfortunate incident in his own history, where two unprincipled characters (predisposed evidently by Catholic notions to misapprehend the rite,) construed it into a shriving of the dying man's soul, and pronounced it a capital device for saving sinners like themselves; then, because there is no divine authority for it; because Apostolic usage does not warrant it; because the Lord's Supper is in its very nature a social ordinance, a communion; because it fosters the *opus operatum* view of the Papists; because it ceases to be a public profession of religion; and because inability to discharge a duty absolves us from the obligation. For several of these reasons we apprehend sufficient answers will readily suggest themselves to the minds of our readers. Unquestionably, some consideration is due to the fact that many of those very injurious impressions and associations that we have to received arose in one way or another from the Catholic mistake, and that therefore the Romish idea, in all its forms, ought to be guarded against. How that idea is not only seated in the theology of the Church, but how it is infused into its literature, we are reminded by the fact that a narrative we were lately reading, written by a Romanist, a pious priest is made to say, and the end of the story, after the horrible death of one of the characters, a notorious ruffian and cut throat "He that *was* has received the viaticum of the body of our Lord, and is with God." Such is the version of the eternal law of retribution that is circulated in popular Catholic Magazines. It should be remembered, too, that nothing, except self-interest, roots and establishes an error like a ceremony appealing habitually to the imagination and the senses. But after all, the inference from this is not that the Lord's supper may never be administered to a solitary and suffering Christian, but that the whole significance of the ordinance should be clearly explained, and expounded from childhood upward, and throughout all Christian communities. The "Observer" seems to us to overlook one very important distinction—viz. that between administering the communion to one in sickness and near death, who has never partaken of it before, and to one who has been a communicant already. In the former case, one might reasonably hesitate. In the latter, we cannot see why a devout believer should be deprived of a sacred comfort and a support provided by the Great Master of auffering, just before the hour of his own agony.

H.

REV. DR. DEWEY'S SERMON.

We have published on our first page this week, a sermon of Rev. Dr. Dewey, recently preached to his people in New York, on the occasion of his resigning the full charge of the Church of the Messiah. It is characteristic of its author, and bears worthy comparison with his other published writings. As a general rule, we prefer for our paper, short articles; but in this case, we are sure no apology for its length will be necessary.

We would commend to the particular attention of the members of all destitute societies, the wise and excellent counsel of those parts of the sermon, which enjoin on *all* to stay faithfully and unwaveringly at all times by their own place of worship,—and to regard the service not merely for its eloquent teaching, but as a service of *worship*. "If there be no preaching, or none but the dullest, yet would I weekly resort,"—says the preacher—"with my fellow-beings, to the house of God for *worship*."—"Amidst a life surrounded and filled with unceasing and unbounded manifestations of the glory and goodness of God, can we let such a life pass away without any filial and common acknowledgement of that common Father,—any recognition of his being, any praise of his bounty, any prayer for his help and guidance?"

The dignity and general prosperity of our religious institutions demand that they have stability and permanence, not rising and falling, "appearing and vanishing, with every breath of circumstance;" but making the church a place to "which the affections cling, and from which they cannot easily be torn away."

To the Editor of the Christian Register.

Dear Sir,—I know not how to comply with a request which I have received through the Secretary of the Irish Unitarian Christian Society, except by sending his note, with the Resolution which it introduces, to our religious papers. May I ask of you the favor to give them an insertion in the next Register?

Yours truly, E. S. G.

3 Calragh Terrace,
Dublin, Ireland.
31 May, 1847.

Rev. and Dear Sir,—By direction of the Irish Unitarian Christian Society, I forward on the other side a copy of a Resolution passed at their Annual Meeting on the 10th inst, and am,

Yours sincerely and respectfully,
Geo. A. Armstrong, Secretary.

"Resolved; That we deeply regret the want of courtesy evinced by our Unitarian brethren in America, in not replying to either of our two addresses forwarded to them through Rev. Dr. Gannett of Boston, within the past three years. That such discourtesy is peculiarly painful to our feelings, because we feel ourselves constrained to believe that it has been caused by the plain and honest expressions of our abhorrence of Slavery, which were embodied in those communications. That, if there were more in these expressions of our sentiments, than our American brethren were willing or able to bear, their weakness in this respect affords a further proof of the necessity and value of our remonstrances. That it is a cause of unfeigned sorrow to us to be compelled to believe that any who profess the pure principles of Unitarian Christianity should contaminate themselves by any connexion, direct or indirect, with a system which dishonors God, which degrades man, which disgraces humanity, and which, so long as it is persisted in, must retard the spread of Christianity upon earth. That we earnestly and affectionately implore our brethren seriously to reflect on their responsibility to God in this important matter; and that a copy of this Resolution be forwarded by our Secretary to Rev. Dr. Gannett of Boston, with a request that he will communicate the same to the Unitarian Associations of the United States of America."

I cannot, however, let this Resolution go before the public without vindicating myself from the imputation which it casts on my conduct. And as this can be best effected by the publication of a letter which I have addressed to Mr. Armstrong, and which was sent by the last steamer, I must beg you to insert this letter in connexion with the preceding.

"Boston, July 15, 1847.

Dear Sir,—I have received your communication covering a Resolution passed by the Irish Unitarian Christian Society, at their last Annual Meeting. That Resolution is virtually a vote of censure on those whom the Society style their Unitarian brethren in America, and on me in particular, for "the want of courtesy evinced in not replying to either of "their" two Addresses forwarded" to America "through" me; which vote the Society request me to "communicate to the Unitarian Associations of the United States," and which I find they have themselves published, or permitted to be published, to the world through the columns of the London Inquirer. Their request I shall comply with, in the only effectual manner, by procuring the insertion of the Resolution in the three weekly religious journals supported by Unitarians in this country, the Christian Register, and Christian World of this city, and the Inquirer of New York; and they for whose benefit it is communicated can judge whether any vindication of their conduct is necessary. For me to undertake their defence would be as improper as I conceive it to be needless. But for myself, I must say a few words, to which I ask your serious attention.

When a body of men in solemn meeting see fit to cast reproach upon an individual, and publicly to charge him with an offence which calls for their rebuke, they should be careful to proceed upon a correct apprehension of facts. The Resolution which you have sent me speaks of "two addresses forwarded" through me. The second of the addresses to which it refers was *not* transmitted to me, and for whatever reception it has met in this country, I am in no way answerable. I know not how far your own records might have instructed the person who framed that Resolution, but if you will seek information of Rev. Samuel May, formerly of Leicester in this State, and now General Agent of the Massachusetts Anti-Slavery Society, you may learn that the Address was sent to his care, and never came into my hands. In regard to the first Address the Society are pleased to charge me with "discourtesy." Upon the receipt of that Address I sent a note to the Christian Register, and the Christian World, in these terms;—

To the Editors of the Christian Register.
"Publisher of the Christian World."

I have received a communication from Ireland, with a request that I would give it publicity. I know of no better way in which to comply with this request, than to send it to our religious journals. It came to me enclosed in a letter from Rev. Dr. Drummond, one of the Unitarian ministers of Dublin, in which he says:—"At the request of the Irish Unitarian Christian Society, I enclose an Address from them to their American brethren, on the great question of Slavery, in the hope that you will give it publicity in any form you may deem eligible. Many of our Unitarian brethren (and particularly Mr. James Haughton, a zealous supporter of every cause which he thinks favorable to the improvement and happiness of mankind,) are anxious to express their opinion on the subject of Slavery, and to lend whatever influence they possess, to assist in its abolition. I hope you will give the Address a place in the next Register.

Christian World.

Yours, E. S. G.

Boston, Aug. 28, 1843.

"This note bears the date of August 28th, 1843; the Address is dated "Dublin, 25th July, 1843;" you can judge how much time I permitted to elapse before doing all in my power to "give it publicity." The note and Address were published in the Register, and World, of September 2. Now, sir, if the Society passed the Resolution which I have just received with a knowledge of these facts, I must entirely differ from them in their judgment, that the course which I pursued evinced any "want of courtesy;" and if they did not have knowledge of these facts, they chose in their ignorance to affix an undeserved stigma upon my name. I ask if they are not bound, in simple justice, to recall this vote as publicly as they have made it known, and as promptly as possible?

The only ground on which the charge brought against me can rest is the fact, that I did not exert myself to obtain a reply to the Address from American Unitarians. I did not at the time, and do not now conceive, that I was required by courtesy to take any such step. I did all that I was requested to do. I gave the Address "publicity" in the form which I deemed most "eligible." Its "sentiments," and language, were made "extensively known throughout all our churches in America." I was not disposed, and did not consider myself required, to take a prominent part in causing a reply to be sent to Ireland. I executed the service which was desired of me, to the best of my ability. And I apprehend, and feel, that the Irish Unitarian Christian Society, in the Resolution which you have transmitted, have done me injustice which demands reparation.

It would be foreign from the purpose of this letter to enter into a discussion of the question of Slavery, or to express either my own views or those which I believe are entertained by other American Unitarians. I will only remark that the Irish Unitarian Christian Society do not suggest to us a new or neglected duty, when they implore us "seriously to reflect on" our "responsibility to God in this important matter."

I must beg you to bring this letter under the notice of the proper officers of the Irish Unitarian Christian Society, as soon as may be; while I subscribe myself,

Your friend and servant
Ezra S. Gannett.

Rev. Geo. A. Armstrong."

NEW YORK CORRESPONDENCE.

NEW YORK PULPIT—DR. SKINNER.

Dear Sir,—In a former letter speaking of Dr. Skinner's preaching, I said it was entitled to the praise of faithfulness. Whatever well-founded complaints may lie against it, no one will be likely to charge Dr. S. with a want of plain spoken honesty in reproving sin. With more justice it might be alleged, that his sermons not unfrequently are in a scolding vein, and in a tone of threatening which does not leave the happiest impression on the hearer's heart. In this respect, however, Dr. Skinner is by no means singular. It is a very common thing among Calvinistic preachers to mistake a fault-finding, complaining, threatening manner for great fidelity to the souls of their people. It is the characteristic fault of preachers of this class that they concern themselves with human nature in the view of it which calls for rebuke and correction, rather than in the view which presents it as still including much that should be applauded, encouraged and strengthened. This was one of the prominent faults of the late eloquent John Foster, as noted by a discriminating critic in the North British Review, and with that critic, I cannot but regard this tendency as a very unhappy one—unhappy as regards both preacher and people. One effect of it is to subject the mind of the preacher to gloomy and desponding thoughts of human nature, and to the influence of feelings which verge too often on the misanthropic.

"Our greatest men" says the writer just referred too, "have been men who, while they saw the worst that is in human nature, have also seen the better which is included in it, and judging of humanity largely and hopefully, have been capable of acting with it and for it cordially and powerfully. The desponding temper, so naturally allied with an everlasting fault-seeing, is the reverse of the heroic, the apostolic, the truly Christian. It is not of true greatness, and can never lead to the highest achievements of greatness."

I am well aware that the Gospel, considered as a remedy, implies disease; and before we can cordially embrace it we must feel our need, and hence that it is a part of the preacher's business to show his people their sins distinctly, impressively. But this is not all his work—nor the principal part of it, any more than it is the principal duty of the physician to show his patient that he is sick. The great object of both should be to heal.

"Men are but children of a larger growth," and just as a family of children subjected to a continual process of scolding and threatening, would be likely to grow up with perverted moral notions, so will it be with any congregation of adults, whose religious instructer meets them only to enlarge upon their depravity and ill-desert, and to hold up continually to their view a fearful looking for of judgment and fiery indignation. Men, like children, need the language of confidence, consolation, encouragement and hope to ensure the best moral development, and to promote their present and future happiness. It is idle to think of goading men into any thing like conformity to the will of God. It is vain to expect that the principle of fear will prompt to the grand and lofty enterprises of Christianity. Love is the fulfilling of the law—love only can constrain the heart of man and assimilate it to the genius of the Gospel, and the minister of the Gospel who would enlist the hearts of his people in the cause of religion, must employ not the lash and the threat of a master, but the affections and sympathies of a brother and father in Christ.

While, therefore, in many respects I esteem highly the ministry of Dr. Skinner, I am obliged to doubt if he might not have been a more useful, if he had been a more affectionate and sympathising laborer in the service of the Gospel.

Truly yours,
Crito.

For the Register.

REV. MR. NILES.

The Rev. M. A. H. Niles, of Lowell, has received and accepted an invitation from the Unitarian Society in Belfast, Maine, to become their minister. We congratulate our friends in Belfast, on the acquisition which they are about to make of a most devoted pastor, a finished scholar, and a valuable friend, whose ready sympathies will ever go forth to rejoice with them, when prosperity gladdens their homes, as well as to soothe and console them in the hour of sadness and bereavement. He leaves a sphere of usefulness, in which he has been faithful in the discharge of every duty, followed by the affection and respect of those to whom he has ministered, and bearing their most sincere *good wishes for his happiness* and continued usefulness.

Lowell, July 16th, 1847.

For the Register.

PLEASING INCIDENTS.

It was a great luxury which we enjoyed the other day, in being present at the Medford Grove with the children of the Sunday School connected with the Pitts Street Chapel. The children of the poor, of which this school is composed, are seldom blessed with a sight of the opening flower, the green fields, the blue arch of heaven, or an extended and beautiful landscape; and to mingle with them on this occasion, and to witness their rich enjoyment of it, was a scene for which it was worth while to live. At the close of the day they were assembled, to the number of three hundred or more, on the crown of a hill over-shadowed by trees, and there formed one extended circle, a teacher at the head of each class. After a few words from the Superintendent, E. Cobb, Esq., they sung a hymn together, which made the woods and air to ring with devotional melody,—and then, went up from their Pastor, the Rev. Mr. Winkley, a prayer, which, drawing its thoughts and aspirations from the scenes and circumstances by which he was surrounded, and in language fitting and appropriate, was responded to with devout emotions on the part of all. The sun was setting in all its summer glory, the forest trees were casting down their lengthening shadows, the great assembly was hushed to breathless silence, the notes of infantile praise, and the more mature voice of devotion and prayer went up to heaven; and these and all conspired to create one of the most pleasing incidents and scenes which we are ever called to witness.

Not long after, it was our privilege to be at Needham, with the large School connected with the Bulfinch Street Society. In the afternoon, at the call of the trumpet, the parents, pupils, and friends were assembled at the usual spot for the religious exercises of the day. When all were seated and hushed to silence by the voice of their pastor, the eye of the spectator, turning for the first time to the centre of the group, saw there a Baptismal font, before which stood a Father with "all his," six in number, formed in a line according to age, descending from the daughter of sixteen years, to the little boy of two or three. The Pastor lifted up his voice in prayer, and then successively laid his hands upon the little ones, baptizing and consecrating them to the service of Christ and the church. The incident was a touching one, and left a most salutary impression on all who were present.

Last week the South Congregational Society held their Sunday School Anniversary and family gathering at the grove at South Braintree. At the close of the day which had been spent in the most innocent and agreeable recreations, this large gathering of children and parents, of young men and young maidens, were brought together beneath the umbrageous trees which compose the place, which has been fitted up there with great care for the services of such occasions. After some significant and most appropriate selections from scripture had been read, and a prayer equally impressive and fervent offered by the Rev. Mr. Huntington, their pastor, and hymns had been sung by the whole assembly with which were mingled the sweet voices of the children of the Female Asylum who accompanied the Society on this occasion, a few remarks were made by Mashus S. Clarke, Esq. the present superintendent of the school, who closed by introducing to the company Samuel Wales, Esq. After some words appropriate to the day and the occasion, Mr. Wales exhibited a large and splendid copy of the Holy Scriptures, and then turning to William P. Jarvis, Esq., who was seated on the platform, presented the Bible to him in the name and in behalf of the scholars and the Society and as a token of their grateful feelings for his faithful and acceptable services for nearly twelve years as the superintendent of this school,—with regrets that circumstances had made it necessary for him to resign the situation. The reply of Mr. Jarvis was a full and happy one. A more deserving tribute, perhaps was never paid, or to a more faithful friend of the Sunday School.

Another pleasing incident. On Sunday last the Society at East Lexington, over which Rev. Mr. Dorr is pastor, worshipping in the Follen Church, was visited by one of the Agents of the Sunday School Society, notice of which had been given on the previous Sabbath. It was a pleasing incident to find that *every pupil* connected *with the School* was present on the occasion. The assiduous care which the Pastor and those who have charge of this School have bestowed upon it was evinced by the fixed attention, and the most excellent order which prevailed through all the exercises of the day.

Increasing evidence is constantly flowing in upon us of the value of these institutions, and the good which they are conferring on Society.

SPECTATOR.

For the Register.

THE DIVINITY SCHOOL AT CAMBRIDGE.

The exercises at the Thirty-first Annual Visitation of the Divinity School at Cambridge, took place in the College Chapel on Friday July, 16. The day was fine and a large assemblage of the Alumni and friends of the Institution were in attendance. The services of the day commenced at 10 o'clock A. M. with a prayer by Rev. Professor Francis. The class which now leaves the school consists of twelve young men, eleven of whom read dissertations. The following were the subjects of the dissertations in the order in which they were read. The fourth in order was omitted on account of the absence of Mr. Dillingham from Cambridge.

1. Has Christianity the elements of a system? William R. Alger.
2. Milton as a Theologian. Rufus H. Bacon.
3. What constitutes one a Christian Minister? Samuel F. Clark.
4. Justice and Mercy in the Divine Character. William A. P. Dilling ham.
5. The Vehement and Calm Modes of Preaching compared. Oliver J. Fernald.
6. The Origin and Character of Allegorical Interpretation. Arthur B. Fuller.
7. The Clergy and Reform. Thomas W. Higginson.
8. The Bible and Science. Henry J. Hudson.
9. The Design and Character of the Epistle to the Hebrews. Francis B Knapp.
10. Christ's Treatment of Sin. Frederick N. Knapp.
11. The Religion of Forms and the Religion of Faith. George Osgood.
12. The Preacher's Views of Sin, as affecting his Preaching. Grindall Reynolds.

Four very appropriate original hymns were written for the occasion by Messrs. Alger, Osgood, Bacon and Higginson of the Class, the three first of which were finely sung by a select choir. The fourth was omitted on account of want of time. The services of the occasion were closed by a prayer by Rev. Professor Noyes.

As a whole, the dissertations were highly creditable to the Institution and the young men who prepared them. There were no poor ones among them; and several of them exhibited great beauty and power of composition as well as fine specimens of elocution. Among those which excited special interest either on account of the subject or the manner in which it was treated, we may mention those by Messrs. Alger, *Higginson* and F. N. Knapp.

At the business meeting of the Alumni of the School, Rev. Dr. Francis, the President, declining a re-election, Rev. George R. Noyes, D. D. was chosen President; Rev. Ralph Sanger was re-elected Vice-president; and Rev. Chandler Robbins, Secretary. Messrs. Newell, Muzzey and J. F. W. Ware were chosen as a Committee of Arrangements. Rev. George W. Burnap of Baltimore was chosen second preacher for next year. Rev. Dr. Parkman being first by last year's election. Dr. Parkman then stated that he should probably be absent at the time of the next anniversary and therefore requested to be excused. After some discussion it was decided to reverse the order, making Mr. Burnap first and Dr. Parkman second preacher. On motion of Rev. C. Robbins, a resolution expressive of their high sense of the worth of the late Rev. Dr. Peabody of Springfield, as a Christian, a scholar and a man, was passed by the Alumni by rising. The business meeting was then adjourned to hear the Annual address by Rev. Dr. Noyes. The devotional exercises were conducted by Rev. C. Robbins. Dr. Noyes's Address was very able and instructive. He took for his subject one which he said had been proposed as a subject for extemporaneous discussion at a former meeting of the Society—the causes of the decline of attention to Biblical criticism in our country. He began by questioning the fact. He adverted to the well-known fact that in several of the large sects, as the Baptists and the Methodists there has been a greatly increased attention to Biblical Learning. He mentioned, moreover, various learned works, whose publication has been liberally patronized by the public. He instanced two learned works in the department of Biblical literature which this country has produced within a few years, highly honorable to the scholarship of the country,—Norton's great work on the genuineness of the Gospels, and Dr. Robinson's Biblical Researches. To these we may add what, modesty forbade his mentioning, his own admirable translations from the Old Testament. He doubted if ever there was a time when there were so many clergymen as at present, competent to investigate faithfully and thoroughly any critical question.

But though he was not prepared to allow that there had been any *decline* in Biblical study, he held it undeniable that there was an *undue neglect* of it which he proceeded to account for.

He attributed it to three principal causes. 1. The increased attention to the application of Christianity to practical Reform. 2. The disappointment of unreasonable expectations as to the results of Biblical study. 3. A prevailing apprehension of the Rationalistic tendency of Biblical criticism. He successfully combatted these objections and showed their futility. We took no notes of the address at the time, and could do no justice to it, even if we had room to report it more fully. It was an admirable plea for Biblical Learning. We trust it will be given to the public, through the pages of the Examiner.

The Discourse closed with a fine tribute to the memory of the late Dr. Peabody, who delivered the address on the last anniversary. A.

NEW PUBLICATIONS.

ACTS AND RESOLVES. The Secretary of this Commonwealth has politely forwarded to us, a copy of the "Acts and Resolves," passed by the General Court of Massachusetts in the year 1847, making volume of 280 8 vo. pages, besides a full index of 27 pages.

MASSACHUSETTS COLONIZATION SOCIETY. Sixth ANNUAL REPORT.

The objects of this society are declared, substantially in these words.

1. "To redeem an oppressed race, or such of them as are willing to be redeemed, from their political thraldom, and restore them to the enjoyment of political freedom and independence in the land of their fathers."

2. "To favor the redemption of men from literal slavery, by affording faculties to 'benevolent and conscientious masters,' who desire to emancipate."

3. To diffuse, by these means, the knowledge of salvation through Jesus Christ, among millions who sit in darkness."

The whole amount of the Society's available means, during the past year, was $4,271.

The cause of Colonization has not, till recently been brought before the inhabitants of this city, by public discourses and lectures. A few discourses have lately been delivered by Rev. Dr. Humphrey's, and listened to with interest and good feelings; and he is yet expected to address other audiences on the same topic.

We gather some interesting facts from the Report. It appears that the wills of masters who liberate their slaves, are often contested by heirs at law, and heavy expenses thus thrown on the society or on estates which were designed for the benefit of the emancipated. It has been ascertained that the defence of these evils, by which freedom was given to over six hundred slaves, has cost more than thirty-five thousand dollars. Such occurrences, together with the arts and influences used to induce the emancipated not to accept the offer of freedom, have prevented many from leaving the country who otherwise would have gone. Of about 300 emancipated in Kentucky, during the last year, owing to causes just suggested, only thirty-eight actually emigrated. It is believed that these causes of hindrance will operate less hereafter.

Several further interesting statements might be made from this report, but we have not time at present.

Events of the past year in the Colony of Liberia, have been encouraging. About eighty miles of sea coast have been purchased during the year,—in some cases reaching fifty miles inland. The number of natives who have submitted themselves to the Liberia Commonwealth was estimated, several years since at ten thousand. With them the cause of colonization is advancing.

PEOPLE'S JOURNAL, edited by John Saunders, London: sold by Crosby and Nichols, Boston.

The number of this interesting work for July is received, and contains among its usual variety of stirring and valuable articles, notices of Daniel O'Connell and of Dr. Chalmers, with portraits of each.

HOWITT'S JOURNAL.—The July number of this interesting Journal of Literature and Popular Progress, edited by William and Mary Howitt, is also just received by Messrs. Crosby and Nichols.

THE "SICK CHAMBER" is just published by J. Munroe & Co. It treats well of the various conditions of suffering and duty in the sick chamber.

FRANCIS & Co's CABINET LIBRARY, No. 13, is just published by C. S. F. & Co., 252 Broadway N. Y. and by J. H. Francis, No. 128 Washington St, Boston. It contains Memoirs of two distinguished ladies,—Madame De Stael, and Madame Roland,—by Maria L. Child.

DOING BEFORE BELIEVING.—This is a Discourse of Rev. W. H. Furness, of Philadelphia, at the anniversary of the Derby Academy, Hingham. We may present some passages from it on another occasion. Sold at Crosby and Nichols' and B. H. Green's.

RELIGIOUS SUMMARY.

SOUTH CONGREGATIONAL SUNDAY SCHOOL.—On Friday, 16th instant, the teachers and children of the Sunday School of the South Congregational Society, (Rev. F. D. Huntington's) of this city, with many ladies and gentlemen of the Society, made an excursion to South Braintree. The company is said to have numbered about 600. And, it is a circumstance not unworthy of note,—that so large a company,—many of them children unaccompanied by any particular friend or protector—should go out and return without any accident or injury to mar the pleasures of the day.

The spot chosen for the occasion is one of the finest in our vicinity; furnishing ample shade by its lofty and spreading pines,—many pleasant walks, and abundance of pure spring water. Everything conspired to render the excursion what it was designed, an occasion of rational enjoyment and improvement. The children joined in the sports and partook of the pleasures of the day with all the ardor and zest and buoyancy natural to the youthful heart. To the teachers and parents it was an occasion for agreeable and improving social intercourse; and to *all* it furnished an opportunity, in its Hymns, Addresses and Devotional Exercises, for religious improvement and instruction.

The order of religious exercises was as follows:—

Voluntary; Selections from Scripture; Hymn,

"Come when the leaves are greenest," &c.

Prayer; Hymn; Addresses; Rural Song, by the children of the Orphan Asylum,

"The heavens are smiling so soft and so blue,"

Addresses; Hymn; Addresses, followed by the

CONCLUDING HYMN,

BY REV. F. D. HUNTINGTON.

In the green realm of summer,—this pomp of the trees,
This oldest of temples, whose chant is the breeze,
Whose dome is the sky, and whose pavement the sod,
Where field, brook, and forest look, smiling, to God,—
Praise, praise, joyful and free,
Our voices shall lift, Holy Father, to thee!

Pure, pure as the drops that you fountain distils,
Be our worship of Him who hath rounded the hills;
And spotless our hearts as the blue arch above,
That bends, like a mother's, its bright brow in love!
Love, love, gentle and deep,
Our band of companions in harmony keep!

As fresh be our spirits as the verdure that lies
On the high swinging branches around us that rise;—
As peaceful and cheerful our blameless lives be
As the stream that goes, singing, its way to the sea!
Peace, peace, lasting and true,
Come Christ's peace, which none but the good ever knew.

Now back from these pleasures and sports of to-day,
To the pleasures that spring by life's beaten way,
Refreshed for all duty, and never to roam
From the virtue that opens a Heaven in Home!
Home, Home, sweet, sweet Home,
There's no place like Home, there's no place like Home!

GENEROUS GIFT. We have much pleasure in publishing the following correspondence, in regard to a valuable present received by the Irish Protestant Society of this city, from NATHANIEL CURTIS, Esq., of Jamaica Plain.

REV. J. FISHER,—Dear Sir: Entertaining the confident hope that the First Protestant Irish Congregation recently gathered under your Pastoral care will thrive and prosper, and prove a blessing to a large and respectable portion of our population. I am induced to offer for the acceptance of your Society the accompanying Communion Service. Trusting that you may have peace and concord within your borders; that the good work in which you are engaged may be completely successful; that the cause of righteousness and truth may be advanced and the pleasure of the Lord prosper in your hands,

I remain, Dear Sir,
Very respectfully yours,
NATHANIEL CURTIS.

Jamaica Plain, July 18th, 1847.

DEAR SIR,—At a regular meeting of our Society convened on 19th July, I was instructed to convey to you the expression of our deep and lasting gratitude for your generous gift of a magnificent Communion Service and Baptismal Font. We feel honored by this mark of your approval and most warmly appreciate your liberality and kindness. We trust we shall continue to merit the approbation of the exalted and the good of the community, and wishing you, in the name of our Society "a length of happy days."

I am Dear Sir, faithfully yours,
JOHN STARRETT, Secretary.
NATHANIEL CURTIS, Esq., Jamaica Plain.

SECULAR SUMMARY.

FUNERAL OF CAPTAIN LINCOLN.

The remains of Captain Lincoln, having been recently brought to this city, were conveyed to Worcester on Thursday, to be interred in the Cemetery of his native town. A procession moved from the Stone Chapel, through various streets to the Worcester Depot, escorted by the New England Guards. The body was received at Worcester, by a brigade of ten companies of Infantry and Artillery. After funeral services at Rev. Mr. Hill's Church, the remains were taken to the Cemetery for interment

FROM EUROPE. By the arrival of the Britania, on Saturday last, Liverpool papers of the 4th instant are received.

Affairs remain in England, in much the same state as at previous advices, excepting that the price of breadstuffs had declined.

The most important news is from China.

The Overland Mail from India has brought the intelligence of two serious conflicts in the Chinese Seas—the one between the English and the Chinese; the other between the French squadron and the Cochin Chinese, in the Bey of Touran.

DEATH OF PROFESSOR FISKE.—Rev. Prof. Fiske, of Amherst College, died at Jerusalem the 29th of May. "Soon after he had set out on his return from Jerusalem," (says a letter from Amherst,) "he was seized with an attack of the dysentery, so alarming that Mr. Whiting the missionary who was with him, took him immediately back to Jerusalem, where, after a few days, he died at the house of a European missionary, in the full possession of his faculties and the triumphs of Christian hope."

SUDDEN DEATH. Capt. Calvin Gardner, a highly respectable citizen of Hingham, died in that town on Saturday afternoon, while sitting in his chair, without any previous illness. He was 61 years of age.

CONVICT DISCIPLINE. In the Inquirer (English) we find an interesting and discriminating article on convict discipline, from which we quote the following remarks of Lord Brougham.

"There is nothing more certain than that first offences may, by proper treatment of the offenders, be also made last offences. There is, in most cases, no habit of wrong doing formed, no evil associations so stubbornly contracted as to be indissoluble, no entire loss of self respect incurred, no degradation in the eyes of others occasioned, which may not be overcome. Then surely it is as wise as it is humane, and as politic as it is just, to take the greatest care that we do not so treat the offender as to familiarise him with guilt—to make him hopelessly ashamed and openly disgraced.

But more ample means of reformatory treatment are imperatively demanded by the state of the criminal population; and I must impress upon you the duty, not to say the necessity of our now considering the gaol as a moral hospital, and its inmates rather as patients than as criminals. This remark, applicable to all prisoners, is peculiarly so to the young offenders. It is absolutely necessary that so much accommodation should be provided as to secure the possibility of classifying the prisoners; and not only that no one under detention before trial shall be in contact with convicts (of course we are ourselves criminals if we expose them to any one hardship or privation whatever, save the necessary loss of liberty), but also that offenders of a hardened class shall never be brought into contact with those who have for the first time gone astray. But this is not all. The duty is as imperative upon the Government to provide the means of reforming offenders by salutary discipline, eradicating their bad habits, training them to the tranquil pursuit of peaceful industry, and implanting an aversion towards the criminal indulgences which occupied the evil lives they formerly led;—all this can be with certainty accomplished by a well regulated system of labor, proportioned to which may be the indulgences enjoyed, and even the shortening of their probationary period."

The editor thus alludes to the plan of colonizing convicts.

"We are glad to see that the absurd idea of colonizing lands, by means of penal settlements, is fast giving way, if it may not be considered as almost entirely exploded; for surely never was there one more replete with every species of evil and of folly. To keep men in close custody, to convert them into slaves, and to degrade them by every species of needless cruelty and insult, in the eyes of those to whom they are sold to serve, and then to expect that these very men would, at some future period, either return to their country, loaded as they would be, ever have been, and are, with the scorn and contempt of every one, disowned by those nearest related to them, and become useful citizens,—or remain and adopt the country which witnessed their degradation,—is, of all wild notions, and mad designs the wildest and the most insane. Examples have been set us by other countries, of a different kind, and in our own land we have virtually acknowledged the mistake, and more than half redeemed the error, by the energy which of late has been manifested in atoning for it. That it was an error is admitted: the coming session of the new Parliament, we trust, will show the active remedy."

☞ The following interesting items we take from the London Christian Inquirer.

ALEXANDER VON HUMBOLDT. We regret to find the following in the Frankfort prints of the 14th instant:—"Berlin, June 5.—Baron Alexander von Humboldt is so dangerously ill, that his physicians despair of his recovery." [Globe.

THE SLAVE TRADE. According to information recently received from the Gold-Coast, Western Africa, the Governor had proceeded on a journey to Dahomi, accompanied by the Rev. Thomas B. Freeman, for the purpose of making arrangements with the King for the suppression of the Slave trade throughout his dominions. Great hope is entertained of the successful result of the negotiation.

[Watchman.

THE DISSENTERS AND THE COMING ELECTION. The Committee of Deputies of the Three Denominations have issued a circular, recommending to all dissenting electors of the city of London, the metropolitan boroughs, and the adjacent counties, to put to candidates soliciting their support at the ensuing general election the following inquiries, with a view to ascertain their sentiments upon points affecting the civil and religious rights of Protestant Dissenters:—"1. If they are prepared to vote against any grant of public money for religious or ecclesiastical purposes, whether such money is to be appropriated to the established churches of the United Kingdom, or to any of the non-established religious bodies of the country?—2. Whether they will oppose all plans for endowing, either out of the Consolidated Fund, or otherwise, the ministers of any religious body, Roman Catholic or Protestant?—3. Whether they are prepared to oppose any system of general education at the public expense, which either directly or indirectly compels the use of a catechism or creed, and attendance on any particular form of public worship?—4. Whether they will embrace every opportunity of voting for the abolition of church rates and of the Ecclesiastical Courts?—5. Whether they will, on all occasions, vote in favor of extending equal civil rights to all classes of her Majesty's subjects, so that no person shall be excluded from eligibility for office, place, or service, on account of his religious opinions?" [Patriot.

THE ARCTIC EXPEDITION. Dr. King has addressed a letter to the Secretary of State for the Colonies, volunteering to go out for the relief of Sir John Franklin's exploring party in Arctic America. Dr. King was the medical officer of an expedition in search of Sir John Ross, in 1833-4, and for some time commanded that expedition. Dr. King's plan differs from that of Sir J. Richardson, which has already been set on foot. Sir John proposed to send out provisions for the party, which numbered 126 men; but Dr. King maintains that such an attempt must fail, from the impracticable nature of the region to be traversed with such a burden. He proposes that provisions should be sent out to the western corner of North Somerset, where the party are likely to be found; that food should also be placed in various depots; and that he should convey intelligence of the stores to the lost party, with Indians as guides.

IDOLATRY IN CHINA. Dr. Gutzlaff records a remarkable effect of the British invasion of China. The natives expected that their idols would repel the invaders, but seeing them unable to make the least resistance, even to save themselves from the hands of an excited soldiery, veneration gave way to contempt. The idols having proved their worthlessness, the Chinese refuse to worship them, and the shrines and the priests are deserted.

MARRIAGE OF MR. JOHN BRIGHT, M. P.—Thursday week being the weekly meeting of the Friends at their Meeting-house, George street, Wakefield, was fixed upon as the day upon which Mr. Bright's marriage with Miss Leatham should be solemnized, according to the usual form of that body. For half an hour previously to the time appointed (half past ten,) the chapel began to be filled by a numerous and respectable portion of the inhabitants of the town and neighborhood. Amongst the company present, most of whom were of the fair sex, we (Wakefield Journal) observed a great number of Mr. Bright's political friends. Within a few minutes of half past ten, the wedding party arrived, and immediately took the seats apportioned to them. The whole company sat for about three quarters of an hour in perfect silence, when Mr. Bright arose, and taking the right hand of Miss Leatham, pronounced in a low, but distinct voice, the following words:—"Friends—I take my friend, Margaret Elizabeth Leatham, to be my wife, and promise by divine assistance to be unto her a loving and faithful husband until it shall please God to part us by death." The lady made a similar declaration.

THE ORIGINATOR OF BATHS AND WASH-HOUSES. A small subscription has been collected to reward the services of Catherine Wilkinson, the originator of these institutions. On Monday last, a little *fete*, in honor of her, was given in the grounds at Mossley-hill, near Liverpool, and a china tea-set, with silver teapot and cream jug, were presented to her. The teapot bore this inscription:—"Presented by the Queen, the Queen Dowager, and the ladies of Liverpool, to Catherine Wilkinson.—'Thou shalt love thy neighbor as thyself.'"

THE CROPS. The accounts from every part of the country are of the most encouraging description. In Scotland, although the harvest does not promise to be so forward as in England, the temperature has been above the average seasons. The potato crop generally is looking well. The most cheering accounts are given of the grain crops in Ireland. There is an extraordinary increase in the cultivation of green crops this year over any other, chiefly turnips, parsnips, mangel wurtzel, and carrots. The loss of the potato crop—even if it should fail extensively or altogether—would not it is thought, produce any such disastrous consequences as the destruction of the crop of last year. The accounts of the appearance of the crops on the Continent continue to be uniformly favorable. Throughout France there has been a general fall in prices.

MR. LEIGH HUNT. The literary amateurs, whose performances have been so highly applauded for their intrinsic excellence, as well as for the charitable motives which suggested them, are, we are told in the Athenæum, about to give four representations—two in London, one in Manchester, and one in Liverpool. The proceeds will realise, it is believed, a sufficient sum, or, at least, the basis of a fund to purchase an annuity for the declining years—which are fast running out—of one who is a large creditor on public esteem and gratitude—Mr. Leigh Hunt.

LIBERAL PREACHER.

The publication of the four last Nos. of this work, viz., the Nos. for Sept. Oct. Nov. and Dec. 1836, was long delayed, for reasons not necessary here to explain. Those Nos. were long since advertised as ready for subscribers. Some have called for them,—but some yet remain on hand, whose subscription for the last volume of the work is already paid. They are invited to call for them, or to leave their present address and they shall be forwarded. As these Nos. are necessary to complete the set, it must be desirable with subscribers who value the work to receive them before sending the Vols. to be bound.

The bills for the last year, of some subscribers, are still unsettled. They are respectfully invited to forward the amount, and receive their Nos.

UNITARIAN ADVOCATE.

Complete sets of the Unitarian Advocate may be obtained at the Office of the Christian Register.

☞ Odd numbers of the same work supplied.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums, viz:

From Auxiliary Association in	Fitchburg,	33 00
From do do	Medfield,	8 00
From Rev Herman Snow, ann subscription,		1 00
From A. W. Bridge,	do	1 00
From E. B. Culver, Esq.	do	1 00
From Dr A. B. Cleveland,	do	1 00
From Auxiliary Association in	Marblehead,	9 00
From do do	Lincoln,	2 00
From do do	Hallowell,	14 00
From Rev Wm Sillsbee, ann subscription,		1 00
From Mr John Wilson,	do	1 00
From Hon Richard Sullivan, donation,		30 00
From P. Putnam, Esq., Franconia, N. H., do,		10 00
From the ladies of the Reading and Social Circle in Dedham to constitute Mrs F. F. Lamson a Life Member,		30 00
From Auxiliary Association in	Danvers,	10 00
From a resident of Norfolk Co, donation,		25 00
From Rev O. C. Everett's Society in	Northfield,	40 00
From a friend for the Divinity School,		5 00
From Mrs Charlotte Jones,	Enfield,	30 00
From Auxiliary Association in	Nashville, NH,	10 00
From do do	Framingham,	15 00
From do do	Walpole, Mass,	22 00
From do do	Brooklyn, NY,	50 00
From Hon Samuel Hoar, annl subscription,		20 00
From Auxiliary Association in	Mendon,	4 00
From do do	Syracuse, NY,	20 00
From do do	in Rev Mr Stearns' Society in Hingham,	18 00
From do do	Nashua, NH,	13 00
From Rev S. G. Bulfinch, annual subscription,		1 00

☞ AUTUMNAL CONVENTION OF UNITARIANS. The next Convention will be held in Salem, to commence on Tuesday, Oct 19. The undersigned, appointed at the last Convention to make the necessary arrangements for the next, give this early notice to the Churches of our denomination, and would urge them to accept the kind invitation which has been tendered them by our brethren of Salem.

SAML. OSGOOD,
ALONZO HILL,
JAMES F. CLARKE,
ALBERT FEARING,
HENRY P. FAIRBANKS,
} Committee of Arrangements.

jy24

☞ BOOK AND PAMPHLET SOCIETY. The Book and Pamphlet Society acknowledge with gratitude the gift of Five Hundred Hymn Books, of the Cambridge edition, from the Twelfth Congregational Society in this city. As these have been presented for distribution, any Society needing a supply can receive the same by application at the Depository of the Book and Pamphlet Society, 94 Washington street, Simpkins's Bookstore. jy24

MARRIAGES.

At Sandwich, by Rev. Frederick Freeman, Dr. Isaachar Snell, of Augusta, Me., to Elizabeth Hassam, daughter of the officiating clergyman.

At Philadelphia, at Christ Church, by Rev. J. Hicks Smith, Hon Edward Joy Morris to Elizabeth Gatliff, daughter of John Ellis, Esq., of P.

In London, May 20, G. Warren White, Esq., to Miss Susan Holt, both of Boston.

At Victoria, China, April 8, at the Colonial Church, by Rev. V. Stanton, T. S. H. Nye, Esq., of Canton, to Annie Eliza, youngest daughter of the late George L. Deblois, Esq., of Boston.

DEATHS.

In this city, Mr Samuel Clarke, of the firm of John Clarke & Sons, after an illness of three days, 30.

18th inst, Mr James B. Clinton, 31; 20th inst, Capt. John White, 70.

Mrs. Nancy S., widow of the late Robert Hope, of Brooklyn, New York, 34.

In Dorchester, Miss Martha, daughter of the late William Sumner, 68.

In Quincy, Mr Ezra Glover, 77.

In Salem, Mrs Hannah Driver, 85, widow of the late Benjamin Driver.

In North Bridgewater, Mrs. Mary wife of Rev. Warren Goddard, and daughter of Melatiah Tobey, of Sandwich, 41.

At Abington, Mr. Stockbridge Josselyn, 75, formerly of Boston.

In Duxbury, Hon. Seth Sprague Sen'r, for many years one of the most distinguished citizens in Plymouth county.

In Leominster, Mrs Sarah Tyler, wife of Asa Tyler, of this city, 34.

In Jamaica, Vt., Mr Eleazer Randall, 94, a native of New Braintree, Mass. He was in the battle of Bunker Hill, and was buried 17th June, 1847, at the same hour of the day in which he was engaged in conflict.

At New York, Joseph Elwell, Esq, commission merchant.

In Carpenters' Landing, Gloucester co., New Jersey, Thomas Carpenter, in the 95th year of his age.

Near Rosemont, New Jersey, Mr. Daniel Ent, in his 91 year, a revolutionary soldier.

In Wilmington, N. C., Mrs Augusta Endicott Drane, wife of Rev. Dr. Drane, and youngest daughter of the late Moses Endicott, Esq, of Danvers, 44. She was a lineal descendant of Gov. Endicott, of Mass., who emigrated from England in 1628.

In New Orleans, James Ward Fullick, 42, a native of Boston, and for the last 17 years a resident of New Orleans.

At New Orleans, Francis G. Chase, formerly of Boston.

In the Hospital at Jalapa, Mexico, May 27th, Sergeant David Thompson, son of Jacob Thompson, of Amesbury, Mass., 28. He was attached to Company G—U. S. Artil'y.

New Ipswich Academy.

EDWARD A. LAWRENCE, PRINCIPAL.

THE Fall Term of eleven weeks will commence on Wednesday, Aug. 25th.
New Ipswich, N. H., July 5th, 1847. 3w j24

DRAWING CARDS. The New York Artist's Class Manual, a series in Drawing, for large classes in Schools, containing lessons in the Human Figure, Elementary Foliage, &c. &c., by Edward Purcell, designer and Teacher of Drawing.
For sale at SIMPKINS'S, 94 Washington st.
jy24

PEOPLE'S AND HOWITTS' JOURNALS for July, have just come to hand. The former contains engravings of Daniel O'Connell and Dr Chalmers and two others. The Howitts has six engravings, among which is one of Hans Christian Anderson, from a painting by Carl Hartman. The writers in these numbers are the Howitts, Dr Bowring, Dr Carpenter, Barry Cornwall, Joseph Barker, Allen Cunningham, Dr Beard, Charles Mackay and many others.
Also, just received as above, a supply of the Howitts and People's Journals for the current year, bound in cloth. Terms $2.50 a year.
CROSBY & NICHOLS, Agents for New England, 111 Washington st. is3t jy24

NO. 166 LITTELL'S LIVING AGE—12½ cents
1. Life and Correspondence of John Foster.
2. O'Connell.
3. Prescott's History of the Conquest of Peru.
4. Cottle's Reminiscences of Coleridge and Southey.
5. Female Authors—Mrs Hemans.
6. Copenhagen.
7. The Mexican Race.
8. The Mormon Battalion.
9. Position of Affairs in Mexico.
10. Xenophon and Doniphan.
11. Letter from Mexico.
12. Two Races that Rule the World.
13. Mrs Kirkland's New Magazine.
Published once a week, by E. LITTELL & CO., 165 Tremont street. jy17

A HAIR BRACELET, found at the Hall of the Maine Depot, at the Collation Meeting, can be had by applying to MR. EUSTIS, No. 123 Washington street. tf je5

REVIEW OF THE REV DR. POND ON THE FACTS AND PHILOSOPHY OF SWEDENBORG, by Wm B. Hayden, 6¼c, published by OTIS CLAPP, 12 School st. jy3

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLII, for July, 1847.

CONTENTS.

Art. I.—John Wesley.
II.—On the Neglect of the Lord's Supper.
III.—Mr. Furness's Dudleian Lecture—Nature and Revelation Harmonized.
IV.—Dr. Payson and his Writings.
V.—Religious Aspect of the Times.
VI.—Martin Luther.
VII.—The American Loyalists.
VIII.—Notices of Recent Publications.
IX.—Intelligence.

This being the first number of a new volume a good opportunity is offered for new subscribers to commence A few sets from the beginning of the new series can be supplied. CROSBY & NICHOLS, je26 111 Washington st.

JOHN T. PRINCE,

begs leave to inform his friends and the public that he
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John Clare has been called "the most truly uneducated of English Poets, and one of the best rural describers." Among some recent selections from his poems we find the following lines on—

SUMMER MORNING.

'Tis sweet to meet the morning breeze,
Or list the giggling of the brook;
Or, stretched beneath the shade of trees,
Peruse and pause on nature's book.

When nature every sweet prepares
To entertain our wished delay—
The images which morning wears,—
The wakening charms of early day!

Now let me tread the meadow paths,
Where glittering dew the ground illumes,
As sprinkled o'er the withering swaths
Their moisture shrinks in sweet perfumes.

And hear the beetle sound his horn,
And hear the skylark whistling nigh,
Sprung from his bed of tufted corn,
A bailing minstrel in the sky.

First sunbeam, calling night away
To see how sweet thy summons seems;
Split by the willow's wavy gray,
And sweetly dancing on the streams.

How fine the spider's web is spun,
Unnoticed to vulgar eyes;
Its silk thread glittering in the sun
Art's bungling vanity defies.

Roaming while the dewy fields
'Neath their morning burthen lean,
While its crop my searches shields,
Sweet I scent the blossomed bean.

Making oft remarking stops;
Watching tiny nameless things
Climb the grass's spiry tops
Ere they try their gauzy wings.

So emerging into light,
From the ignorant and vain
Fearful genius takes her flight,
Skimming o'er the lowly plain.

[From the National Era.]

FORGIVENESS.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow men,
One Summer Sabbath day I strolled among
The green mounds of the village burial-place;
Where, pondering how all human love and hate
Find one sad level—and how, soon or late
Wronged and wrong-doer, each with meekened face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and, trembling, I forgave!

J. G. W.

PALESTINE AS IT IS.

Palestine in its fallen and desolate state is thus pathetically and beautifully described by Bishop Heber.

Reft of thy sons, amid thy foes forlorn,
Mourn, widowed queen! forgotten Sion, mourn!
Is this thy place, sad city, this thy throne,
Where the wild deseert rears its craggy stone?
While suns unblessed their angry lustre fling,
And wayworn pilgrims seek the scanty spring?
Where now thy pomp, which kings with envy viewed?
Where now thy might, which all those kings subdued?
No martial myriads muster in thy gate;
No suppliant nations in thy temple wait;
No prophet-bards, the glittering courts among,
Wake the full lyre, and swell the tide of song:
But lawless Force, and meagre Want are there,
And the quick-darting eye of restless Fear,
While cold Oblivion, 'mid thy ruins laid,
Folds his dank wing beneath the ivy shade.

MISCELLANEOUS.

For the Register.

TALES OF THE CHURCH. NO. IX.

THE FIRST CRUSADE.

Part 2. The other side of the Picture.

[Concluded.]

Abdallah Ebn-Hamza resided on the spot which, three hundred years before, had been given to his ancestor for services in the army of Haroun Al-Raschid. It was in a secluded and fertile valley, where the Kishon rises among the mountains of Ephraim, whence it issues swollen by the melting of the snows, to cross the great plain of Esdraelon, the battle-field of the world for age after age. In their retired valley, the ancestors of Abdallah had shared in some measure in that refinement which graced the brilliant dynasty of the Abbasside Caliphs, without losing the virtues of courage and hospitality which they had inherited from their progenitors of the race of Ishmael. Their door was open, and their board freely spread, whether to the traveller of their own faith, returning from the Hadj or pilgrimage to Mecca, or to the Jewish or Christian wanderer, who from time to time sought the walls of El Kods, to gaze upon what was once Jerusalem. Thus age after age, had alternate Hamzas and Abdallahs lived in peace among their own people, while their flocks browzed upon the mountain above them, and the valley below waved with their harvests.

When the Seljook Turks, having overthrown the Abbassides of Bagdad, ravaged Palestine as well as other portions of their empire, the inheritance of Ebn Hamza escaped spoilation, partly because its owner was too young to have incurred the resentment of the invaders by appearing in arms against them. Thus when the Christians of Europe, excited by the eloquence of Peter the Hermit, and the authority of Pope Urban, rushed by myriads to the conquest of the Holy Land, the farm near the source of the Kishon was held by one, who though Mohammedan in creed, was of a race more cultivated than those whose cruelties to the Christian pilgrims had excited the enthusiasm of the west.

It was about the beginning of summer in the year 1097, that Abdallah stood at the door of his house, and gazed down the valley, to where the mountains receding on either hand, the Kishon poured itself into the great plain. The shadow of the western hill had already begun to climb the side of its opposite; soon, the dwelling of the son of Hamza lay in shade; but it was not till the last gleam of sunlight had vanished from the more open ground in the distant prospect, that Abdallah raised his voice, with the call, "To prayer, to prayer." At the same moment burst forth the same summons from the villages and scattered mansions that hung on the sides of the mountain, or rested beneath the palm trees in the valley. Then, from the interior of Abdallah's dwelling, Zayda the daughter of Mostasem came forth, and knelt with her husband, while the child Kamza, at their side, caught from his father's lips the words of prayer.

When they rose from their devotions, and looked forth again upon the scene, over which the shades were now rapidly gathering, they perceived a traveller pursuing the path which led beside the brook, as though he would follow it to its source.

"What can he be," said Zayda, "that has not knelt at the hour of prayer! We must have seen him before now, if he had been near when thou gavest the call to worship."

"He must be a Christain, or a Jew. But whoever he be, he must rest here to-night. The path he hath found will soon be lost among wild rocks. I would fain know too, if the strange news we have lately heard be confirmed. But withdraw, my Zayda; the eye of the unbeliever must not gaze on thee."

Leading his child by the hand, the hospitable Ishmaelite advanced to meet the stranger. The latter, as he drew near, was easily recognised by garb and features, as a descendant of Abraham. He was advanced in years, and appeared fatigued with travel.

"Welcome, old man," said the Mohammedan to the Jew, suppressing the more respectful salutation with which he would have greeted a Christian guest. "Welcome, and enter the dwelling of Abdallah Ebn Hamza. Night draws on, and the way before thee is wild."

"Thanks, son of Ishmael, "replied the Jew. "Thy courtesy is as needful as it is strange. 'Dog of a Jew' is the best title I have had from Christian or Mussulman, since I left the walls of Buda."

"Thy journey has been long then," replied the Arab. "I know not of the city thou namest, though I have travelled as far as the kingdom of the Greeks."

"I am from Hungary, beyond their empire. Desolate in my old age, I have wandered hither, to die, if it may be so, in sight of Jerusalem."

While thus they spoke, they approached the door of Abdallah. When a slave had brought water for the stranger's feet, and the board had been spread with the fruit of the fig, the olive, and the date-palm, as the Mussulman pressed his visiter to partake, the old man lifted his hands and said, "The God of Abraham bless thee, Abdallah! Thou dwellest in the land of my fathers, but thou spurnest not their children from thee. May he keep thee and thine, at least, safe from the mad rage of the Christians!"

"Hast thou suffered at their hands old man, that thou fearest for me?" said Abdallah with a smile.

"Have I suffered, dost thou ask? I dwelt in peace on the bank of the Danube. Of my brethren, scattered through the world as they had been, a few gathered there, and enjoyed rest for a season. Suddenly thousands of Christians, men, women and children, appeared on our borders. They were led by a priest, and gave out that they were bent to rescue Jerusalem from you Saracens. But their first fury fell on our defenceless heads. My three sons perished, vainly resisting; my daughter's innocence offered no protection to her. How I escaped I know not; but childless, and despairing, I have wandered eastward, that I may see the land of my fathers, and die."

"Righteous Allah comfort and avenge thee! Whither went the mad wretches who destroyed thy home?"

"As I dragged my feeble steps along, the whole region behind me glowed with conflagrations. Rumors reached me afterwards, that the inhabitants around had risen against the fanatics, and that the Danube was chocked with the thousands of their corpses. But men say that other armies, better disciplined, and commanded by the bravest of the Nazarene princes, are coming hitherward, with the same mad purpose."

"I hear the same," replied Abdallah. "But thinkest thou that in truth wise kings and leaders will send their forces on so idle an expedition? All they need seek is gained already, for the Caliph of Egypt has taken Jerusalem again from the Seljooks, and the path of the Christian pilgrims is again safe."

"They will not pause for that. Turn back the wolf from the fold you may; but you cannot turn back the Christian robber from his spoil."

"Wo to the spoiler then," said the son of the Desert. "The swords of Allah are yet bright in the hands of the children of the prophet."

Part 3. Conquest.

The league of the Crusaders was formed around Jerusalem. Tens of thousands had perished of those who with wild enthusiasm, had responded to the call of Pope Urban and Peter the Hermit,—perished through their own want of discipline and criminal excesses. But the bravest and the best remained; and these now gathered, on the fifteenth of July, 1099, an army composed of every race of Western Europe, for the assault which should make them masters of the City where the Lord had taught and died.

As issuing from their tents, they gazed on those far famed towers, while every eye kindled, and every heart beat high with enthusiasm in what they supposed to be the cause of their Savior, how little did they realize his spirit, whose precept was "Love your enemies,"—whose example was, "Father! forgive them."

The army formed a hollow square upon the plain north of the city, the spot where Titus a thousand years before, had paused to gaze for the first time, on the Temple which he was to lay even with the ground. An altar was erected in the centre of the square, and the Archbishop Daimbert, the legate of the Pope, celebrated mass in the presence of the warlike worshippers. Near the altar was raised the sacred lance, said to be that which pierced the side of the Savior, and to have been miraculously found when the Crusaders were beseiged in Antioch. The Mount of Olives rose at the left with Kedron at its foot;—Calvary was visible at their right, and Jerusalem itself was before them.

And now the various leaders passed along, encouraging their followers, till at the sound of a trumpet, every other voice was stilled, and Godfrey of Bouillon, standing near the altar, arrayed in complete armor, and holding the standard of the cross, addressed the host of Christendom. Courage and wisdom, purity and devotion, humility and disinterested zeal, every virtue but mercy to the Saracen, adorned the matchless chief of the Crusaders. He spoke, and his voice rang like a trumpet over the far extended ranks, and like a trumpet it stirred the hearts of those who listened, as he pointed them "to the hill on which their Savior had been crucified, and told them he was crucified anew, so long as the infidels were suffered to possess his holy city. "On then," he exclaimed, "Christian warriors, to the last attack! Sweep from yonder sacred walls the blasphemers who have usurped their away. Let their blood wash out the traces of their abominations!"

At the words a cry arose from the whole host,—the same that had rent the air on the plain of Clermont, when the Crusade was undertaken, "Deus vult! Deus vult!" "God wills it! God wills it!"

The legate now advanced, and gave his final absolution to the host;—sunk on their knees, the warriors received it, and rising, freed as they were from every stain of sin, prepared themselves for the sacred work of——murder.

* * * * *

The walls were stormed;—the city was taken; neither age nor sex was spared.

Near the gate of the Mosque of Omar, which he had vainly striven to defend, lay the body of the brave, the generous Abdallah. A lifeless female form was near him; and a dying child,—the last of the race of Hamza.

Amid those courts was heard the voice of weeping;—not for the dead, for it was the unrelenting slayers who wept. Vengeance had had its way, and the sated sword was still. But in every place once holy, the deluded men who had just defiled God's image in their brother man, wept for joy at the attainment of their great design, for humility in memory of former sins, and for deep reverence toward that Savior in whose fancied cause they had conquered.

LOOKING FOR A PLACE.

"Well Johnny, how have you succeeded today, my son?"

"Nothing good to-day, mother; I have been all over almost, and no one would take me.—The bookstores, and dry goods stores, and groceries have plenty of boys already—but I think if you had been with me, I should have stood a better chance."

"Oh, you look so thin and pale, mother, somebody would have felt sorry, and so taken me: but nobody knew me, and nobody *saw* you."

A tear stole down the cheek of the little boy as he spoke, for he was almost discouraged; and when his mother saw the tear, not a few ran down her's also.

It was a cold, bleak night, and Johnny had been out all day looking for "*a place.*" He had persevered, although constantly refused, until it was quite dark, and then gave up, thinking his mother must be tired waiting for him.

His mother was a widow, and a very poor one. She had maintained herself by needle work till a severe spell of sickness had confined her to the bed, and she was unable to do more.

She told her little son to sit down by the fire while she prepared his supper. The fire and the supper were very scanty, but Johnny knew they were the best she could provide, and he felt that he would rather share such a fire and such a supper, with such a mother, than sit at the best filled table with any body else, who did not love him as she did, and whom he did not love as he did her.

After a few moments of silence, the boy looked up into his mother's face with more than usual seriousness—

"Mother," said he, "do you think it would be wrong to ask my new Sunday school teacher about it on a Sabbath?"

"No, my son, not if you have no other opportunity; and I think he would be a very suitable person, too; at least I should think that he would be interested in getting you a good place."

"Well, to-morrow is Sunday, and when the class breaks up, I believe I will ask him."

After reading a portion of God's holy word, the mother and her little boy kneeled down together in their loneliness, and prayed the Lord most earnestly to take care of them and provide for them. They were very poor, but they knew that God cared for the poor. They knew also that God would do what was best for them. Oh, it's a sweet thing to the soul, to be able to say sincerely, "Thy will be done."

"I feel happier now," said John, "I was so tired when I came in that I felt quite cross, I know I did—did I not look so, mother!"

The mother's heart was full, and she gave her boy one long, affectionate kiss, which was sweeter to him than many words.

Next morning was the Sabbath. Johnny's breakfast was more scanty than ever, but he said not a word about that, for he saw that his mother ate very little of it. But one or two sticks of wood were left outside the door where it was kept; and he knew that both food and fire might all be gone before night. They had had no money to buy any with for several days.

The Sabbath school bell rang. The sun was shining bright and clear, but the air was exceedingly cold. The child had no overcoat, and was still wearing a part of his summer clothing. He was in his seat just as his superintendent and teacher entered.

"Who is that little pale-faced boy in your class?" asked the superintendent of the teacher.

"His name is Jones, he lives on Stone street, and I must visit him this very week. He is very regular, and a well-behaved boy."

"I should like to know more about him, and I will see him after school."

The superintendent did not forget him, and when the classes broke up, seeing him linger behind the other scholars, went up and took him by the hand kindly.

"You have been here to school several Sabbaths, have you not, my boy?" said he.

"Yes, sir, I came just a month ago to-day."

"Had you ever been to school before that time?"

"Yes, sir, before mother was taken sick I used to go to —— street school, but that was a great way off, and when mother got better, and you opened this new school, she advised me to come here, as it is so much nearer."

"Well, did I not see you yesterday, looking for a place on Water street?"

"I was down there, sir, looking for a place."

"Why did you not take that place which the gentleman had for you, in the large grocery store?"

"Do you mean the store where the great copper worm stood on the sidewalk?"

"Yes."

"Ah, sir, I didn't know they sold rum there when I first went in, and when I saw what kind of a store it was, I was afraid."

"Have you a father?"

"No sir, father is dead;" and the little boy hung down his head.

"What did your father do, my son—what business was he in?"

Sir, he once kept a large store like *that*," and the child shuddered when he answered.

"Why did you not keep the piece of gold money that you found on the floor, as you was coming into the store?"

"Because it was not mine, and I thought that the gentleman would find the owner sooner than I should."

"He did, my boy—it was my money. Did you get a place yesterday?"

"No, sir, all the places were full, and nobody knew me."

"Well, my boy, you may go now and tell your mother that you have a place. Come to see me early in the morning—your teacher will tell you where I live."

Johnny went home with his heart and his eyes so full that he could hardly see the street or anything else, as he went along. He knew that it would cheer his dear mother very much, and so it did. His superintendent procured a good place for him, and they were made comfortable and happy.

Surely, this story carries its own moral. [Zion's Herald.

Rob not the poor, because he is poor: neither oppress the afflicted in the gate: For the Lord will plead their cause, and spoil the soul of those that spoiled them.

THE JUDGMENT OF SIR THOMAS MOORE.

Nay, but, daughter Margaret, but knowest thou that Sultan was ever this wench's property?" retorted lady Moore sharply.

"Well answered defendant," said Sir Thomas; "we must call a witness whose evidence must decide that matter. So Roper, bring the dog Sultan, alias Constant, into court."

The eyes of Dorothy brightened at the sight of her old companion, and Sir Thomas Moore, taking him into his hands, said, "Here now I am placed in as great a strait as was king Solomon, in respect to the memorable case in which he was called upon to decide whose was the living child, which both mothers claimed, and to whom pertained the dead, which neither would acknowledge. This maiden saith, the dog which I hold is her's, and was violently taken from her three months agone; my lady replies, "Nay, but he is mine, and was presented to me by an honorable man," (one of the king's councellors forsooth.) Now, in this matter, the dog is wiser than my lord chancellor, for he knoweth unto whom he of right pertaineth; and, therefore, upon his witness must the decision of the controversy depend. So now, my lady, you stand at the upper end of the hall, as befits your quality, and you little maiden to the lower, and each of you call the dog by the name you have wont to do: and to whichsoever of you twain he goeth that person I adjudge to be his rightful owner."

"Oh, my lord, I ask no other test!" exclaimed Dorothy joyfully.

"Sultan! sultan! come to thy mistress, pretty Sultan! said my lady, in her most blandishing tone, accompanying her words with such actions of enticement as she judged most likely to win him over to her; but he paid not the slightest heed to the summons Dorothy simply pronounced the word "Constant!" and the dog bounded from between the hands of Sir Thomas Moore, who had lightly held him till both claimants had spoken, leaped upon her and overwhelmed her with his passionate caresses.

"It is a clear case," said Sir Thomas, "the dog hath acknowledged his mistress, and the witness is incontrovertible. Constant thou art worthy of thy name.

"Hark ye wench!" said my lady Moore whose desire of retaining the dog had increased with the prospect of losing him, "I will give thee a good price for the dog, if thou art disposed to sell him."

"Sell my dear, beautiful, faithful, Constant! O, never, never!" exclaimed Dorothy, throwing her arms about her newly recovered favorite, and kissing him with the fondest affection.

"I will give thee a golden angel, and a new suit of clothes to boot, for him, which I should think a beggar-girl were mad to refuse," pursued lady Moore.

"Nay, nay, my lady never tempt me with your gold," said Dorothy, "or my duty to my poor blind grandmother will compel me to close with your offer, though it should break my heart withal."

"Nay, child, an' thou hast a blind old grandmother, whom thou lovest so well, I will add a warm blanket, and a linsey-woolsey gown for her wear, unto this price, I have already named," said the persevering lady Moore; "speak, shall I have him?" pursued she, pressing the bargain home.

Dorothy averted her hand to conceal the large tears that rolled down her pale cheeks, as she sobbed out, "Ye—s; my lady.

"Dear child," said Sir Thomas, "thou hast made a noble sacrifice to thy duty; 'tis pity that thou hast taken up so bad a trade as begging, for thou art worthy of better things."

"It is for my poor, blind grandmother," said the weeping Dorothy; "I have no other means of getting bread for her."

"I will find thee a better employment," said Sir Thomas kindly; "thou shalt be my daughter Roper's waiting maid, if thou canst resolve to quit the wandering life of a beggar, and settle to an honest service."

"How joyfully would I embrace your offer, noble sir, if I could do so without being separated from my aged grandmother, who has no one in the world but me," replied Dorothy, looking up between smiles and tears.

"May God forbid that I should put asunder those whom nature hath so fondly united in the holy bonds of love and duty, said sir Thomas Moore, wiping away a tear; "my house is large enough to hold ye both; and while I have a roof to call my own, it shall contain a corner for the blind and aged widow and the destitute orphan; that so, when the fashion of this world passeth away, they may be witness for me before Him, with whom there is no respect of persons, and who judgeth every man according to his works."

MISSISSIPPI RIVER.

Mr. Benton, in his letter to the Chicago Convention speaks thus of this noble river.

"The river navigation of the Great West is the most wonderful on the globe, and since the application of steam power to the propulsion of vessels, possesses the essential qualities of ocean navigation. Speed, distance, cheapness, magnitude of cargoes, are all there, and without the perils of the sea from storm and enemies. The steam boat is the ship of the river, and finds in the Mississippi and its tributaries the amplest theatre for the diffusion of its use, and the display of its power. Wonderful river, connected with seas by the head and by the mouth—stretching its arms towards the Atlantic and the Pacific—lying in a valley which is a valley from the Gulf of Mexico to Hudson's Bay—drawing its first waters not from rugged mountains but from the plateau of the Lakes in the centre of the continent, and in communication with the sources of the St. Lawrence and the streams which take their course north to Hudson's Bay—draining the largest extent of richest land—collecting the products of every clime, even the frigid, to bear the whole to a genial market in the sunny South, and there to meet the products of the entire world. Such is the Mississippi! And who can calculate the aggregate of its advantages, and the magnitude of its future commercial results!

Many years ago, the late Governor Clark and myself undertook to calculate the extent of the boatable water in the valley of the Mississippi; we made it about 50,000 miles! of which 30,000 were computed to unite above St. Louis and 20,000 below. Of course, we counted all the infant streams on which a flat, a keel, a bateau could be floated, and justly; for every tributary, of the humblest boatable character, helps to swell not only the volume of the central waters, but of the commerce upon them. Of this immense extent of river navigation, all combined into one system of waters, St. Louis is the centre! and the *entrepot* of its trade! presenting even now, in its infancy, an astonishing and almost incredible amount of commerce, destined to increase forever. It is considered an inland town. Counting by time and money, the only true commercial measure of distances, and St. Louis is nearer to the sea than New Orleans was before the steam tow-boat abridged the distance between that city and the mouth of the Mississippi. St. Louis is a sea-port as well as an inland city, and is a port of delivery by law, and has collected $ 50,000 of duties on foreign imports during the current year; and with a liberal custom would become a great *entrepot* of foreign as well as of domestic commerce. With the attributes and characteristics of a sea-port, she is entitled to the benefits of one, as fully and clearly as New York or New Orleans.

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Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.
The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.
It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.
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